Henry THE Brackhans

Tragical Hiſtory of

JETZER.

Or, A faithful Narrative of the *Feigned Viſions, Counterfeit Revelations,* and Falſe *Miracles* of the *Dominican Fathers* of the Covent of *Berne* in *Switzerland,* to Propagate their *Superſtitions.* For which horrid *Impieties,* the *Prior, Sub-Prior, Lecturer,* and *Receiver* of the ſaid *Covent* were burnt at a Stake, *Anno Dom.* 1509.

COLLECTED

From the RECORDS of the ſaid City by the Care of Sir *William Waller,* Kt.

Tranſlated from his *French* Copy by an *Impartial Pen,* and now made Publick for the Information of *Engliſh Proteſtants,* who may hence Learn, that *Catholicks* will ſtick at *no Villanies* which may *Advance* their Deſigns, nor any *Perjuries* that may *Conceal them.*

The Fourth Edition.

LONDON,

Printed for *Nathaniel Ponder,* at the *Peacock* in the *Poultry,* 1683.

THE

Tragical History of

JETZER.

Or, A faithful Narrative of the *Feigned Visions*, *Counterfeit Revelations*, and *False Miracles* of the *Dominican Fathers* of the Covent of *Berne* in *Switzerland*, to Propagate their *Superstitions*. For which horrid *Impieties*, the *Prior*, *Sub-Prior*, *Lectures*, and *Preacher* of the said *Covent* were burnt at a *Stake*, *Anno Dom.* 1509.

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LONDON,

Printed for *Nathaniel* [illegible] at the [illegible] in the *Temple* [illegible]

The Preface.

Reader,

IF thou haſt taken a Surfeit with too liberal feeding upon the late *nauſeous Pamphlets*, perhaps this *Novel*, ſeaſon'd with *Delight and Profit*, may *awaken and revive* thy *Languiſhing Appetite*. A *Narrative* whoſe Truth as far tranſcends *the modeſt Faith* of Proteſtants, to believe, as the *now-diſpaired Ingenuity* of Papiſts to acknowledge: For the *former* cannot eaſily ſuſpect thoſe *Horrid* Impieties ſhould harbour in the Breaſts of others, to which they were never conſciousin their own: And the *latter* can never want *Confidence to deny* thoſe Villanies which they had the Malice to contrive and project.

I do not obtrude this ſtory upon the beleif of the World on my ſingle Credit, but can produce *the whole State of* Berne to atteſt it: The *Authentick Certificate* of *Salvator de Meligotis*, Publick Notary to his *Holineſs the Pope*, and his *Highneſs the Emperour*, to avouch it; with the Records of the Executions of the *Principal Actors in this Tragedy*, to confirm it: Nor can I fore-ſee what may Reaſonably be Objected againſt its Credit, which being admitted, would not equally ſhake the Repute of all Hiſtory.

Our *Modern Catholicks*, 'tis true, have a *Catholick Anſwer* ready cut and dried to all Indictments drawn up againſt them, grounded upon *Matters of fact*; a *ſhort, flat, and peremptory Denial*! And, as when they *ſlander ſtoutly*, they hope *ſome dirt will ſtick* upon the *moſt Innocent*;

cent; So when they *deny valiantly*, do hope *ſome dirt* will rub off when it's dry, from the *moſt peccant*.

'Tis no longer than ſince the firſt Diſcovery of the *late preſent Plot*, that a *Catholick Gentleman* avow'd it to a Perſon of Honour here in Town, that the *Maſſacre in* Ireland *was not made by the Papiſts upon Proteſtants*, *but that*, *whatever* our Records ſay, *or our* Eyes ſaw to the contrary, the *Cruel Hereticks* Butcher'd the *Innocent Catholicks*: And all this he Aſſerted with ſuch earneſtneſs, as almoſt ſtorm'd the Belief of that *Honourable Perſonage*: ſo great is the Advantage the *Impudent* have over the *Modeſt*, in conteſts of this Nature managed before the Vulgar, that *loud Vociferation* ſupplies the place of *Evident Demonſtration*.

Caſaubon aſſure us, that in his

Time, when the *Powder Plot* was freſh in every Mans memory, when the Witneſſes were alive, the *Jeſuites* bore him down, that the whole was *a meer trick of State*, to render their *Cauſe* odious to the *People*, and their *Perſons* obnoxious to the *Laws*: And therefore deſired him at his coming for *England*, to aſſure King *James*, That their *Sacred Order* had *a marvelous Veneration for His Majeſties Perſon and Government.*

Wonder not then, if *Father Gavan*, in his *Dying*, or rather *Lying Speech*, thus boaſted: That, *that Wiſe and Victorious King*, Henry *the fourth of* France, *the Royal Grand-father of our preſent Gracious King, in a Publick Oration, which he pronounced in Defence of the Jeſuites, Declared, that he was very well ſatisfied with the Jeſuites Doctrine concerning Kings*, &c. Yes!

no

no doubt he *was very well ſatisfied*, when their *Treaſonable Practices* had ſo clearly Commented upon the Text of their *Equivocating Principles*; and he felt the *Conſecrated Dagger* ſtick in his *Royal Heart*: But however, all true Proteſtants pray, that *His Majeſty* may be *ſatisfied in their Doctrine at cheaper Rates.*

I Queſtion not but the *Politick Prince* knew how to ſprinkle them with a little of their own *Cheap Complemental Holy-water*, and could diſcern the *ungracious knife* in their Hands, when nothing but *Gracious Prince* was in their Mouths; for ſo do the *Americans* ſometimes ſpeak the *Devil fair*, not out of *love to him*, but for fear of a *Miſchief from him.*

I ſhould not therefore be at all ſurprized, if in confutation of this Narrative, they ſhould bring over

a ſcore of well Inſtructed Young boys (yet *Old Knaves*) to affirm, and, if need be, to ſwear, that *Jetzer*, whom our Story places at *Berne*, was all that while Reſident at St. *Omers*; and that they ſaw him every day for two or three Years together (excepting thoſe few he was in the *Infirmary*) Dine at a Side-board Table by himſelf: And if you Object, that this was *a hundred years agoe*, they can be *a hundred Years old* in a moment, when their *Superiours pleaſe, and the cauſe requires it.* Nor would it ſtagger me, ſhould they ſwear by all that they have *made*, or *left Sacred*, that there never was ſuch a Man in the World as *John Jetzer*, but that he was as pure *a Romantick Perſon* as Sir *Edmund-Bury Godfrey*: Only I would Humbly Adviſe theſe Gentlemen, to lay the ends of their Lies a little cloſer together, leſt they

they ravel out; and that they would walk by their own Old Celebrated Maxim, *Si non caſte, tamen caute:* To be *a little more cautelous, if not conſciencious*; for they that friſk and caper ſo nimbly in their Evidence, will find Truth, one time or other, too nimble for them, and, perhaps, trip up their heels.

That the Speeches of the *lately executed Jeſuites* made ſuch deep Impreſſions on the Minds of ſome, has created me no trouble: yet I ſhall tell the Reader a great ſecret in his Ear, provided he will keep it to himſelf: That they that would ſeem to believe the Plot *leaſt*, do really believe it *moſt*: And they that pretend to believe the *Jeſuites Speeches moſt*, do indeed believe them *leaſt*. They know better than we the Plot to be *true*, the Speeches to be *a Lye*; but it's an ordinary

Policy to let the *Hue and cry* fall, when the Officer that ſhould ſpread it, is the Perſon deſcribed by it: They that plead ſo Zealouſly for *the Merit of their Good Works* are unwilling to receive according to the *demerit of their bad ones*; and many that will claim an *undeſerved Heaven*, are more modeſt than to be Ambitious of *a deſerved Halter.*

But there are a ſort of well-meaning, though leſs diſcerning Proteſtants, who are unwilling to believe, that any can be ſo far Debauch'd in Conſcience, as to aſſert an *apparent falſhood*, or deny a *plain Truth*, in that great moment which is their laſt on this ſide Eternity; and theſe are cumbred with ſuch a large meaſure of *miſtaken charity*, as to hope the *Lion is not ſo fierce as he is painted*, nor the *Jeſuite* ſo profligate a wretch as he is *repreſented.*

For

For (1.) Humane pity is ſo deeply radicated in our Beings towards thoſe that ſuffer *hard*, though *deſerved puniſhments*, that the Eye taken up with a lamentable Object, conveys with imperceptible ſpeed to our Hearts thoſe impreſſions of Commiſeration, that we have no leiſure to call in Aid from our Reaſons, to undeceive us, that we may be capable of forming a right Judgment, and diſcern between the *Penalty* and *the Cauſe*, which indeed *makes the Martyr*.

It was a Judicious Obſervation made by *King Charles* the Firſt, in his Advice to his Son, who now Reigneth, *That an Oppreſſed Party are commonly aſſiſted by the vulgar Commiſeration, which attends all that are ſaid to ſuffer under the Notion of Religion.* And though Proteſtants generally clear themſelves of having

ving Proſecuted theſe Jeſuites *for Religion*, but *Treaſon*; yet I confeſs my ſelf ſingular in that point, and muſt beg their Pardon to aſſert, that they ſuffered for a moſt *Eſſential point of their Religion*, viz. that Principle which obliges them *to unkinge, and overturn all Government*, to Advance their *Pſeudocatholiciſm*, and to *extirpate Hereſie*: or, as 'tis more Elegantly worded by their *late Secretary*, and *now Saint*, Coleman: *For the converſion of three Kingdoms, the total, and utter ſubverſion and ſubduing of that Peſtilent Hereſie that has Domineer'd over a great part of this Northern World along time*, and of which *there were never ſuch hopes of ſucceſs ſince the Death of their Queen* Mary.

(2.) And how many ſimple Souls might be drawn to judge favourably of them from their *Zealous prayers*

Prayers for their Gracious Prince? Who can lightly believe, that the *poyſon of Aſpes* ſhould lurk under their *Tongues*, when nothing but *Honey and Butter* dropt from *their Lips?* Or that the Deſign of the Heart was *Crucifie him, Crucifie him!* to whom they ſung ſuch *Hoſannas*, if not *Hallelujahs*.

(3.) To this we might ſubjoyn, That the words of the Dying have commonly great force and weight upon the Hearts of the ſurviving.

(4.) Add hereunto, how difficult it is to conceive another ſhould be Guilty of thoſe Crimes, to which their *own ſincerity and Innocency* has preſerved them perfect ſtrangers: And if the great *Des-Cartes* judg'd it an unanſwerable Argument to prove the *exiſtence of a Deity*, becauſe we *can frame an Idæa, or form a Notion of ſuch a Being in our Minds*: Why may not

not ſome judge it an irrefragable Proof of the utter Impoſſibility of ſuch Horrid Villanies, of which we can find no tracks or footſteps in our own Souls.

And yet notwithſtanding all this, and much more that might poſſibly induce us to give Credence to their Oratory, I can ſee nothing but unacquaintedneſs with their Principles and Practiſes, that could contribute to our deluſion into this Charity. *Firſt* therefore, *Thoſe notorious falſhoods which appear in their Proteſtations; do utterly deſtroy the credibility of all the reſt*: For if I can demonſtrate the *one half to be a Lye*, I have ſmall encouragement to preſume *the other half* to be a Truth.

I ſhall begin with confident *Father Harcourt*, who, when he was juſt Launching out into Eternity, denied that *he wrote the Letter concerning*

cerning the diſpatch of Sir Edmund-Bury Godfrey; this he denies with the ſame Confidence with which he denies the reſt: And yet Mr. *Dugdale* ſwears *he ſaw a Letter* from him, wherein were theſe words, *This Night* Sir Edm. Godfrey *is diſpatch'd!* From which Letter he Relates it to his Companions as a piece of News. And a Perſon of *unqueſtionable Credit* ſwears he heard the ſame Reported as from Mr. *Dugdal*, the Monday Night, or Tueſday Morning, and yet in *London* or *Weſtminſter*, the Proteſtants knew nothing what was become of him till the *Thurſday* following.

I ſhall next urge that loud Lye of *Father Gavan*, who tells the World at his laſt Gaſp, That *not one Jeſuite*, except *Mariana*, holds *that it's Lawful for a private Perſon to kill a King*: with equal Truth might

might he have affirmed, that there was never a Jeſuite beſides *Mariana*: For *Suarez*, *Bellarmine*, *&c.* who were Grandees of that Order, held the ſame, or worſe; unleſs he thinks it worth the while to cheat poor ſilly Proteſtants with an Equivocation, in that word [Private Perſon] when he that's Commiſſioned from the Pope is *a publick Executioner.*

I muſt not omit Devout *Father Ireland*, who brazen'd out the Court, and Hector'd the Kings Evidence with one witneſs upon another, that he was in *Staffordſhire* from the beginning of *Auguſt* till *September*; and produces Teſtimony from the *Coachman* to the *Knight*, and all to defeat the Evidence given in againſt him, and yet at laſt Providence has given in undeniable Proof that he was in *London* the 19*th.* of *Auguſt*, by a Per-

Perſon that then and there converſed with him, and whoſe Oath is ſo fortified with other concurrent Evidence, that nothing can be Objected againſt it.

Father Whitebread was a Perſon whoſe Life and Converſation was a grand lye, he could Act any Religion, Perſonate any Sect, put himſelf under any ſhape, and when he had done all, be *a ſincere Catholick.*

Secondly, It concerns all Proteſtants better to ſtudy the Popiſh Doctrine of *Auricular Confeſſion*, and *Judicial Abſolution*, before they pretend, or preſume to Judge of a Proteſtation, That the Jeſuites are *as Innocent of the Crimes laid to their charge as the Child unborn*: For if Adultery, Murder, Sacriledge, Inceſt, with whatever wears the moſt odious Character amongſt Immoralities, may upon Confeſſi-

on

on to a Prieſt be remitted; and that Remiſſion in the Court of Heaven, and Conſcience imports a full diſcharge from Crime and Penalty: what might hinder theſe Fathers at the Gallows to proteſt their own Innocency as to any Treaſons, when they had, no Queſtion, provided for their Abſolution before-hand? To this purpoſe, let it be Obſerved,

1. That Father *Blundel*, in his late intercepted Letter boaſts, that he had Abſolved theſe Condemned Fathers in *Newgate*. And 2. Becauſe they might have occaſion to make uſe of a lye or two juſt under the Gallows, which in ſtrictneſs could not be Abſolved before committed: It was obſerved that theſe five Jeſuites *laid their Heads together at their laſt moment*, and who can then once doubt but that they might Abſolve one another for

for any Lye they had told in their dying Orations. And 3. Let it be noted, that Mr. *Langhorn*, who ſuffered alone, and therefore could not have the benefit of Abſolution in the extreme moment, and Article of Death, durſt not venture to cheat the World by an extempory Speech, but *refer'd to a paper ready drawn up*, for which he might have antecedent Abſolution, and did perform Penance, as the ſtripes upon his back diſcovered at his Execution, do abundantly witneſs.

Thirdly, It paſt all Diſpute, that the *Moliniſts*, or *Jeſuites* need not boggle ſo ſqueamiſhly at the *killing of Kings*, from their own avowed Doctrine of *probable Opinions*, viz. *That one Doctor of their Church is enough to make an Opinion probable, ſo as to ſecure the conſcience in following it.* But then I add, The Jeſuites have one of their own

own famous Doctors opinion with them in this case, *viz. That it's Lawful for a private person to kill a King* (for so *Mariana* determines) therefore there Consciences are too scrupulous to accuse them of *Mortal sin*, if they had pursued *an Opinion so probable*, and withal *so gainful* and Advantageous to their Cause, as this had been, if success had answered their endeavours and expectation.

Fourthly, Their Doctrine of *Equivocation* will heal a greater Will in the Conscience than what an *useful lye* can make there: And when we have the Judgement of an *Infallible Pope* himself, that such are the Principles of the Jesuites, they must either renounce his *Infallibility*, or their own Honesty. I shall give the *Reader* but two of *their Maxims*, as I find them Condemned by Pope *Innocent* the 11 *March* 2*d*, 1579.

1. *A Man either alone or before others, may either when he is asked, or of his own accord, or for his diversion, or any other end,* ſwear that he did not do a thing that he really did, *having* a ſecret meaning, *either of ſome other thing, which he did not do, or of another way of doing it, or of any other Truth which he adds to it: In which caſe he is in truth neither* a Lyar, *nor is he* perjur'd.

2. *A juſt cauſe of uſing thoſe ſecret meanings is as oft as it is neceſſary, or profitable,* for the preſervation of Life, or Honour, or ſaving ones Goods, or for any other Act of Virtue, *ſo that the concealement of truth, ſeems in that caſe expedient, or deſirable*: Upon which two *Jeſuitical Principles* I would make a few remarks. 1. A Jeſuite may ſwear *he did not what he really did*; did *not meet at a Conſult*, though he

he did: Did *not write ſuch a Letter*, though he wrote it: Did *not pay ſuch a ſum of Money*, though he paid it. 2. That his way to come off with a dry Head in this Conflict muſt be by *a ſecret meaning*, (for if he be ſuch a Fool to tell the World what he means, he ſpoils the Game.) And theſe ſecret meanings are reducible to *three Heads.* 1. *I did it not! I ſwear I did it not, upon my Salvation, as I expect Mercy from God I did it not:* That is, *I did not ſteal the King of* Spain's *Gold out of his Mines at* Potoſia, 2. *I did it not! Before God, Angels, and Men, Heaven and Earth, I did not Conſpire the Death of the King, nor the Subverſion of the Proteſtant Religion:* That is, *I did it not with an intent to be Hang'd for't.* Or 3. *I did it not, no, I did it not, upon my Soul!* That is, I did it not, *without Adviſing*

ſing with my Ghoſtly Father about it: Or I did it not, *without firſt begging a Bleſſing, and ſaying Maſs for the good ſucceſs*: Or I did it not, *without an Oath of Secreſie that I would never Reveal it, for the ſeverest Torments that could be inflicted upon me.*

3. I would note, That not onely the *Preſervation of Life, or Honour, or Goods*, is a ſufficient Warrant to uſe theſe *Equivocations, and Mental Reſervations*, but the ſubſerving, or preſerving *any Act of Virtue*: How Neceſſary then are theſe Equivocating tricks for the preſervation of the Church, the propagating of Religion, the ſecuring their own Dear Order from Ruine in any Quarter of the World? And thus you ſee the new Invention *to waſh a Blackmoor*, and to make the blackeſt Rogue *as pure and Innocent as the Child unborn.* But

But for further, if not fuller ſatisfaction, I ſhall refer the Reader to the following Hiſtory, wherein he may *run and Read*, theſe, with other Obſervables. 1. That if the *Dominicans* (in thoſe days the moſt Religious of Papiſts) would ſtick at no Villanies to ſecure and advance their Intereſt, the *Jeſuites* (who in our days are the *worſt of Papiſts*, if not *of Men*) will certainly boggle at nothing that may promote their Deſigns; for a few drops of *Pious Intention* will make that *wholeſome to a Catholick*, which would otherwiſe *poyſon a thouſand Hereticks*.

2. If then when the *Art of Equivocation* was *raw and rude*, not well *digeſted*, nor *methodiz'd* by our Famous Caſuiſts the Jeſuites, yet it could do ſuch Miracles, ſuppreſs the Truth, blanch the moſt odious

ious Villanies, delude Magi-
ates; what may we not expect
m this Miraculous Art of *ſincere*
ing, *Religious forſwearing*, when
as been cultivated, ſublimated,
roved, *opera & ſtudio*, by the
at Induſtry of our *Loyaliſts*?
giſtrates may flatter themſelves,
t with the *Barnacles* of a *ſtrict*
well-worded Oath they can hold
eſuites *Noſe to the Grind-ſtone*,
when they have done their
t ſhall find, the Fathers of that
iety have the true *Lunaria*,
ich will open the ſtricteſt,
ngeſt Locks or Fetters where-
th Conſcience can be reſtrain-

3. How eaſily may a ſet of falſe
racles, a gang of Counterfeit
velations be contrived in a Co-
nt, and we poor Fools of the
ity never the wiſer? For here
ey are all of a peice, ſworn Bre-

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thren in Iniquity, knit close, as *the scales of* Leviathan; and to them do we owe those *Legions of Legendary Miracles, and Apocrypkal Revelations*, which have imposed upon the World, and were either the Forgeries of *lying Monks*, or the Delusions of *malicious Devils*. And as our *Astrologers* perhaps begin Innocently with the Stars, but not finding Fate and future Events written in *the rubrick of Heaven*, conclude with the Devil, and inverting the Proverb, *Piece out the Foxes skin with the Lions tail:* So did our Monks jest so long with *Counterfeit Apparitions from Heaven*, till at last they got *Real Apparitions from Hell*; and that which at first was *single Knavery*, in the issue grew up *Complicated Roguery*.

4. We must imagine, that whilst Mens Consciences were under the Con-

Conduct of those *Ecclesiasticks*, thousands of *Pious Frauds* have been imposed upon the easie and superstitious belief of the Ignorant Vulgar, for though some of their Forgeries have been detected, yet multitudes were so cleverly carried, that there is no possibility now to discover the Imposture, and we have this onely Remedy left us, to betake our selves to the *unerring Word of God for our Guide in matters of Faith and Practise.*

5. We may hence Learn to what height of *Obstinate passive Valour* a Doting Monk, baited up to *the Spirit of Martyrdom*, may arrive; and to what desperate Sufferings a Zealous Bigot, soak'd in Superstition and Implicite Faith, may be carried out: Perhaps few Martyrs endured more *for the Truth* than these for *a*

known lye, whoſe Conſciences once Sealed up with *Oaths and Sacraments of Secreſie*, have defied whatever Tortures could be applyed to them to ſcrew out an Ingenuous Confeſſion of the Truth.

6. What prejudice theſe Friers by their lying Miracles have done to the Chriſtian Religion is unconceivable; for Atheiſtical Spirits ſeeing ſo many Miracles proved Forgeries, would gladly perſwade themſelves and others that all that are quoted in confirmation of the Chriſtian Doctrine, are equally to be ſuſpected and rejected.

7. Laſtly, Obſerve we hence how unmovably conſtant the Papiſts have been to their main Deſign, who though they produce *Miracle againſt Miracle*; *Revelation againſt Revelation*; the *Franciſcans* ſtriving to out-vie the *Dominicans*, and theſe again to out-

do

do thoſe; yet all agree in Calculating their ſpurious Miracles and Apparitions for the abeting ſome of their Superſtitions and Hereſies, Worſhipping of the *Virgin Mary, Saints, and Angels, the Doctrine of Purgatory, and the Maſs* above all, which becauſe they cannot be Juſtified from Heaven, muſt be Juſtified as they can; and rather than left Naked to ſhift for themſelves, ſhall be warranted from Hell.

But the Reader will find theſe, with many other particulars, through this enſuing Narrative, wherein the Tranſlator has kept ſo Superſtitiouſly to the Text of his Author, that he fears nothing more than to be Condemned for ſpoiling the Language, whilſt he has bound himſelf up to a rigid and Exact Rehearſal of the Truth.

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He appears a ſecond time with great Terrour, throws down his Holy Water, yet promiſes to come again within eight days if he could get leave. ——————— p. 16.

The Fathers teach him how to conjure the Spirit; they hang about his Neck a ſmall Croſs, made of the wood of the true Croſs of Chriſt, to fortifie him againſt the Aſſaults of the Devil. ——————— p. 21

The Spirit confeſſes himſelf to be a Soul tormented in Purgatory, *that he had been once* Prior *of the ſame Covent; he tells him by what means he might be deliver'd.* ——————— p. 25, 26

The whole Covent Faſt, Pray, receive the Diſcipline; the Spirit appears again, giving further directions for his final releaſe. ——————— p. 27.

The Spirit appears the laſt time in a Glorious ſhape, give the Covent thanks, with ſome hints, that the V. Mary *would appear alſo.* ——————— p. 28.

St. Barbe *appears to him to give Notice of the approach of the Virgin.* p. 34.

The Virgin *her ſelf appears, declares her diſpleaſure againſt the Doctrine of the* Franciſcans, *about the* Immaculate Conception : *Shee gives him ſome drops of the*

the true Blood *of Christ shed on the Cross.*
——————————————— p. 36.

Shee peirces his right hand through with a dagger, telling him, it was the first of the five Wounds of Christ, *and that in due time she would honour him with the rest.*——————————— p. 41.

These Miracles are divulged, and the Fathers shew great Veneration to this great Saint Jetzer. *The* Lecturer *in a Sermon magnifies these Miracles as Unparallel'd.*——————————— p. 46.

The Virgin appears a second time, opens, and condemns the Doctrine of the Franciscans, *and justifies that of the* Dominicans; *condemns the Council of* Basil, *and tells how she got the blood of Christ for the Covents of* Cologne *and* Berne.——
——————————— p. 47.

The Prior *of* Ulm *is acquainted with the Intrigue, he Advises to Caution; the* Prior *of* Berne *undertakes to Act the* Virgin, *Appears to* Jetzer *in the presence of two Citizens.*——————————— p. 49.

The Prior *of* Basil *comes to* Berne, *he furnishes the Confederates with properties and rare Engines to carry on the Design.*
——————————— p. 53.

They bring the Sacrament into Jetzer's *Cell; and lay it with a Treatiſe of the* Cordeliers, *upon the table. The* Virgin *appears, worſhips the* Hoſte, *tears in pieces the Treatiſe, as containing Heretical Doctrine.*——————p. 54.

The Virgin appears again, Jetzer *deſires her to ſay the* Lords Prayer, Ave Maria *and the* Creed, *which ſhe does after an odd faſhion.*——————p. 56.

For a final proof that this was really the Virgin Mary, Jetzer *ſpits in her Face three times, which ſhe approves and commends as done* to try the Spirits.—p. 58.

Dandalus *a Jew, but a pretended Convert, colours wafers of ſo exact a dye, that they repreſent Fleſh and Blood, theſe are laid on* Jetzer's *Table.*——p. 59, 60.

The Virgin *appears again, ſhuffles a* red Wafer *in the room of a* white one, Jetzer *leaps out of bed, catches hold on the Virgins hands, and finds her to be the* Lecturer, *he ſtormes and rages.*——p. 61.

The Confederates are put to their ſhifts how to reconcile Jetzer, *many Artifices are uſed by his* Confeſſor, *and the* Prior of Baſil, *but all in vain.*——————p. 63.

To ſatisfie him in the Truth of the red colour'd

colour'd Hoſte, *they make an experiment to colour a white wafer with a Chickens blood.* Dandalus *runs away.* The Prior of Baſil, *of* Berne, *and the* Lecturer *go to* Pforcheim, *and in the Interim the* Sub-prior *appears in the ſhape of the* V. Mary.————-p. 70, 71, 72.

The Sub-prior *prepares* Jetzer *Ceremoniouſly to receive the other* four wounds of Chriſt, *appears like the* Virgin, *peirces his other* hand, *his* ſide, *both his* feet *with the ſame dagger.*————-p. 73.

The Sub-prior *Conjures up a Devil, who inſtructs him to make a potion that ſhould work ſtrangely upon* Jetzer, *and force him to Act all the parts of the Paſſion of Chriſt: he renounces God, the Maſs, and gives himſelf to the Devil, Body and Soul, by a Deed under his hand written with his own blood*————-p. 79.

Jetzer *receives the Potion; is in a ſtrange Extaſie; Acts all the parts of Chriſts paſſion before witneſſes, one of them at the horrid ſight falls into a ſwoon*——p. 80.

Jetzer *continuing incredulous in the matter of the* red coloured Hoſte, *the Fathers reſolve to poyſon him.*——p. 85.

They provide him a meſs of broth; he ſuſp. cts

ſuſpects, refuſes, throws it ſecretly out of the window, where ſome young wolves lick it up, and are poyſon'd, but they endeavour to heal and ſalve all again.—p. 86, 87.

The Virgin *appears again to dreſs* Jetzer's *wounds; Jetzer knows the hand falls into a rage, and ſpoils the ſport.*—p. 90.

The Fathers *contrive how to make the* Virgins Image *weep tears of blood; he is brought after midnight into the Chappel. A young Frier is placed behind the Image to counterfeit the voices of* Chriſt and Mary.——————p. 94, 95.

The Virgin *complains of the worlds Unbelief about her Revelations, and Apparitions; her Son in her Arms comforts her, and promiſes to take the matter into his own hands.*——————p. 96.

Jetzer *is convinced of the truth of this laſt Revelation: Company is called in, to ſee the* Virgin *weep tears of blood.*—p. 97.

The Fathers *plot to poyſon* Jetzer *in the Sacrament, he refuſes it, but receives the* Potion, *and acts the Paſſion before ſome Lords of the Council.*——————p. 100.

John Bourſier *a Curate openly queſtions the truth of theſe* bloody Tears, *is mildly chidden by ſome of the Council, and ſound-*

by

ly rattled by the Prior.——p. 101,102.

The Council *of* Berne *iſſue out a Commiſſion to* Advocate Derlach *to examine the Truth; the politick Fathers get it Adjourn'd, and in the mean time prepare* Jetzer *how to anſwer the Interrogatories.* ——————————p. 103.

In order to which Jetzer *is brought before the Image of the* Virgin; *She complains Lamentably of the affront done her in queſtioning her Revelations, tells what dreadful Judgments God had Denounced againſt that City, which had bin executed, but that her Interceſſion for the ſake of* Jetzer *had ſuſpended them.* ——p. 107.

The Lecturer, *who acted this part behind a* Picture in a frame, *ſtirring himſelf imprudently, gives* Jetzer *the Advantage to diſcover the fraud; he rages and ſtorms more furiouſly then before.*—p. 108.

Another Commiſſion *is iſſued out from the* Council *to examine the truth, but the Fathers inſiſt upon the Priviledges of their* Covent, *not to come under the viſitation of the* Secular Magiſtrate.—p. 110.

The Fathers carry theſe Reliques in Proceſſion, *aſſiſted by Embaſſadors and other*

other great Perſons then in Town.——
——————————p. 111, 112.

The Provincial of the Dominicans, *at the Requeſt of the* Council, *deputes two Doctors to inſpect the affair, who being privy to the cheat ſmooth it over*—p. 113.

Dr. Hug, *one of the two, Viſits* Jetzer, *and becauſe he could not reduce him to his Will, falls on him, and with a bunch of Keys, makes the blood run about his ears.*——————————p. 115.

The Fathers compel Jetzer, *to ſwear upon* a Maſs-book, *that he would avow theſe Apparitions, Revelations, Miracles before all the world: that he would ſtand to their* Doctrine of the Conception, *that he would not reveal what had happened to him, to their prejudice.*—p. 116.

St. Bernard *appears to him: juſtifies the* Dominicans Doctrine, *at his departure* Jetzer *diſcovers him by his ſhoes, thruſts him head-long out at the window which almoſt broke his Neck.*——p. 118.

The Biſhop *of* Lauſanne *at the requeſt of the* Council, *viſits the Covent, is Oppoſed, and without effect departs.*-p. 119.

The Fathers *ſeeing they cannot gain* Jetzer *entirely to them, plot how to take away*

away the credit of his Teſtimony, *if he ſhould come in againſt them.*——p. 123.

They propound ſix Articles *to be ſubſcrib'd by him, threatning him with* Excommunication, *in caſe of Refuſal.*——
——————————p. 125, 126.

The Virgin, *with St.* Kath. *of* Sienne *appear to him; he diſcovers the* Sub-prior *by his voice, draws his Knife, and runs at him, but miſſing the Virgin, thruſts St.* Katharine *into the Thigh; ſhe falls upon him with fury;* Jetzer *catches up a* Mallet, *and lays at her head, the* Virgin *lets fly at him with a* pint pot: *it miſſes him, and breaks the window, he being overmatch't in the Counterſcuffle runs out, locks the door and leaves the Fathers priſoners.*——————-p. 127, 128.

The Fathers *conſult how to make* Jetzer *appear* guilty of Sacriledge, *to take away the credit of his* Teſtimony, *he evades it pretty well.*——————p. 129.

Jetzer *unhappily diſcovers the Fathers Juncketting, and Revelling with their Miſs's he entraps them ſeveral times, but they brazen out the matter.*-p. 130, 131.

The Fathers ſeeing themſelves in a ſtrait betakes themſelves to Conjuration.

The

The Sub-prior *who was an Artiſt, promiſes them Wonders : but firſt tells them they muſt Abjure God, Chriſt, the Faith, and give themſelves up to the Devil, or he could aſſure them of no good Succeſs.* ——————————p. 133.

The Fathers *with ſome reluctancy conſent ;* Jetzer *will not be drawn in :* The Sub-prior *conjures up ſix Devils, poor* Jetzer *is affrighted, ſnatches the book out of the* Sub-priors *hand, and diſturbs the whole buſineſs.* ——————————p. 135.

Jetzer *for his Stubbornneſs has Pennance impoſed upon him ; they faſten a great Iron Chain about his naked body, and force him to lie in aſhes all Night, and becauſe he looſed his* Chain, *they lock it upon him, and gag him for three Days and Nights.* ——————————p. 136.

The Sub-prior *to humble his proud Heart, with a red hot Iron bores his arm in three ſeveral places quite through.* Jetzer *being overcome with theſe uſages, takes his Oath to keep ſecret whatever they had done.* ——————————p. 138.

The Fathers offer him the red-coloured Hoſte *to eat, he refuſes it, they torment him miſerably, and force the* Hoſte *which*

was poyſon'd into his mouth, he ſpits it out, it leaves an impreſſion where it fell, that they could by no Art get it out ; the Lecturer *makes a fire, and burns it, at which there aroſe ſuch a noyſe as almoſt affrighted them out of their Witts.*-p. 139.

The Fathers bind themſelves to each other by an Oath, to keep ſecret what had paſſed.——————————p. 141.

The Fathers reſolve to give Jetzer *one Apparition more of the Virgin, in the* Chappel *after midnight Maſs ; ſhe appears in a moſt glorious ſhape crowned with Stars, ſhe declares her mind with much Majeſty :* Jetzer *railes at her and ſpoiles the whole Pageant.*— p. 143, 144.

Jetzer *for Blaſphemous ſawcineſs is laſht with the Iron* Chain——— p. 147.

The Lecturer and Sub-prior *are ſent to* Rome *to acquaint his Holineſs with thoſe Apparitions, Revelations and Miracles, they viſit* Cajetane, *Vicar General of their order by the way, he commands them to proceed no further in this Affair, they return to Berne*————p. 148.

The Clamour of the People being great, the Council *reaſume the cognizance of the Affair.*——————————p. 150.

The

The Prior *and* Jetzer *are ſummon'd: they will confeſs nothing, the* Prior *is remanded to his Covent, and* Jetzer *ſent to* Lauſannne *to be examin'd by the Biſhop.* ——————————ibid.

Jetzer *appears, and upon Oath confirms all the* Priors *Narrative, only he heſitates at the Doctrine of the* Conception.——————————p. 151.

Jetzer *puts a trick upon the Biſhop.*——————————p. 153

The Council of Berne troubled with theſe Delays, ſend a Deputy to aſſiſt the Biſhop, before whom Jetzer *confeſſes that he was under an Oath of Secrecy; that the* Fathers *had mutually bound themſelves by Oath for the ſame end; that they had forged ſeveral Apparitions of the* Virgin, *and had contrived to poyſon him, &c.*——————————p. 155

The Biſhop of Lauſanne *cooling in his Zeal,* Jetzer *is commanded back to* Berne, *where* Jetzer *is made a* Layman, *he then diſcovers more of the Fathers Roguery, he is ſentenced to the Rack, where he more particularly diſcovers the intrigue* ——————————p. 159

The Council place a Guard upon the Covent,

Covent, *both to ſecure the place from the violence of the inraged multitude, and to prevent the guilty Fathers from making their Eſcape* ——— p. 162

The State of Berne *deſpatch* Oubli *with a petition to his Holineſs, that he would take Cognizance of this perplexed affair; He iſſues out a Brief to the* Biſhops *of* Lauſanne *and* Sion, *and the* Provincial *of the* Dominicans, *to examin the matter* ——— p. 164.

Theſe Delegates meet at Berne, *where they conſtitute* Aſſiſtants, Procurators, Secretaries, *and other* Officers, *and having formed their Court,* Jetzer *and the* Fathers *are ſummoned before them.* ——— p. 165.

The Fathers *obſtinately deny all the objected crimes, are commanded to the* Rack: *The* Lecturer *firſt, who undergoes the torture with incredible reſolution, as alſo the* Prior, *and the* Receiver, *to the wonder of all men.* p. 166.

The Lecturer *is brought to the* Rack *a ſecond time, when he relents, confeſſes the conſults, for managing the affair at* Wimpten, *Baſil, and Berne, and gives in*

in all in writing, only in general terms. ——————————— ——p. 167.

He is rackt again five times, and put to extream torture, with the Cord, and Weight, yet can they get no more of him, ibid.

The Receiver *being Rackt, confesses his crimes and his Process drawn up.* ——————————————— 168.

The Provincial *being partial withdraws. The* Prior *was thrice Rackt, yet obstinately denies all.* Jetzer *and the* Lecturer *exhort him to free confession, which he slights, yet at the 3d. Racking he confesses somewhat.*——————ibid.

The Bishops of Sions grave *and* pathetical Exhortation *to the* Prior, *and the rest of the* Criminal Fathers *to confess their faults, works so effectual upon the* Prior *as to make him confess the whole, his process is finisht in seven sheets of paper.* ——————————p. 269, 170.

The Sub-Prior *holds out stoutly, but when he was brought to the* extream torture, *he confesses all.*-171, 172, 173, 174.

The Procurator of the Faith, *appears before the Judges, and demands final sentence. The* Advocate of the Delinquents *pleads the* Nullity *of the whole proceed-*

ing, and Appeals to his Holineſs; *The* Prior *ſtands to the* Appeal, *The Judges accept the Appeal*——p. 174

The Caſe is drawn up, in order to the tranſmitting it to his Holineſs——p. 175

The Original *is ſent to* Rome, *a true Copy ſigned by the publick Notaries is preſerved at* Berne——ibid.

The Revenues, and Moveables of the Covent are put under Sequeſtration, and the Magiſtrates of Berne *refuſe to give any more maintenance to the Covent*——p. 177

The States diſpatch Conrade Vimman *to* Rome *fully inſtructed to proſecute the Cauſe, and is recommended to ſeveral Cardinals for Expedition*——p. 178

Great oppoſition is made againſt his Negotiation by the Protector of the Dominicans *and the* General *of their Order*——p. 179

De Graſſis *is delegated by the Pope to hear and determine the depending Cauſe, he arrives at* Berne, *and all things being prepared,* Jetzer *is ſummon'd, who upon Oath confeſſes the particulars of the whole deſign*——p. 180

The

The Fathers appear in open Court, and have three Advocates assigned them —— —— p. 182

The Lecturer *is set to the bar, who owns and enlarges his former confession* —— p. 183.

The other three Fathers do the same, the Novice Megerlin *escapes the process issued out against him by flight.*— p. 184,

The Sub-Prior *renounces his former confession, but upon serious Exhortation owns it, and his process finisht.*—p 185.

The names of the witnesses who gave in Evidence against the person acused.—— —— p. 186, 187.

The Procurator of the faith demands final Judgment against the prisoners, who without further appeal, beg mercy of God. —— p. 188

Sentence of Deprivation *is pronounced against the* four Fathers, *and executed with all formalities, and they are Deliver'd up to the* Secular powers, *to receive such punishments as by the municipal Laws were due to their offences*—— p. 191

Jetzer *by the sentence of the Commissioners is condemned to perpetual banishment, after*

after he had been ſet in the pillory.——
——————————————p. 192

The four Fathers *are condemned by the* Secular Magiſtrate *to be burnt, in purſuance whereof they are led to Execution*——
——————————————p. 193

The manner of their execution, with all the formality thereof——————p. 194

The Accompliſhment of an old prophecy, which the Fathers *had amongſt themſelves, though not in a way agreeable to their expectation*——————————p. 195

The civil Magiſtrates debate whether they ſhould add any thing to the ſentence of the Popes Commiſſioners *touching* Jetzer——————————————p. 196

Jetzers *mother finds means to viſit him in priſon, ſhe contrive's his eſcape, and accompliſhes it, by putting him into a womans apparel*——————————p. 197

Jetzer *marries, and appears, he is impriſoned at* Baden, *the Magiſtrates ſend to* Berne *to know their pleaſure, they deſire he may be baniſh't the Territories of the* Canons *: but Jetzer's death puts an end to all their Debates about him, and was the Epilogue to the Tragedy of his life*
——————————————p. 198

The

The Contents.

The Dominicans *labour to deny the whole ſtory, as a device of the* Franciſcans *to render them odious.*——————p. 199

The Concluſion of the Work.

THE

THE TRAGICAL HISTORY OF JETZER.

POpe *Sixtus* the 4th who before his Election to the Papacy, was of the Order of St. *Francis*, having in favour of that Order confirmed the Opinion of their Famous *Scotus*, That *the Virgin* Mary *was Conceived without Original Sin*, and publiſhed great Pardons & Indulgences to all that ſhould devoutly obſerve the Feaſt of the *Immaculate Conception*, Decemb. 8*th*. had ſo raiſed the Courage, and pufft up the Pride of theſe Monks, that they let fly at the *Dominican Friers* in their Writings and Preachings, and in their common Diſcourſes trampled them in the Mire, upbraiding them, that though they boaſted themſelves to be the Se-

nior Fraternity of the *Holy Roſary*, yet they wore in their Garland a ſtinking weed, meaning, their avowed Doctrine, That *the Virgin was Conceived in Original Sin* and ſo imperiouſly did they behave themſelves, that the poor deſpiſed *Dominicans*, were forc'd to call and hold many Aſſemblies to conſult how they might obviate their Encroachments, ſhelter themſelves from the Affronts offered to them, and wipe off thoſe Aſperſions which had been thrown upon them and their Doctrine; And the rather, becauſe ſome of their Order had been accuſed for poyſoning the Emperour *Henry* the *7th.* at *Piſa*.

He that was moſt Nettled amongſt the *Dominicans*, and therefore thought himſelf more eſpecially concerned to Apologize on their behalf, was Dr. *Wigandus*, Divinity-Reader of their Order at *Frankfort*; A Perſon very learned (as learning went in thoſe days) but withal of a haughty Spirit, and inſupportably proud; this Doctor therefore writes a Treatiſe, wherein he Attacks the *Franciſcan Principles*, and dips

dips his Pen ſo deep in Gall and Vinegar, that he forbare not any that came in his way, but lets fly againſt them with biting invectives: He was forthwith Cited to *Rome*, to anſwer his rude treating of an Order ſo Sacred in its ſelf, and ſo dear to his *Holineſs*. The Doctor, that he might extricate himſelf with Honour from that Labyrinth, into which his precipitancy had brought him, and for the more plauſible juſtification of what he had written, prevails with Dr. *Peter Siber*, Provincial of their Order at *Ulm*, to call a Chapter at *Wimpten*, which in the year 1506. was there held, where appeared a conſiderable number of thoſe Fathers, who agreed Unanimouſly to take *Wigandus* into their protection, and in purſuance of their Agreement, printed an Apology in favour of his Treatiſe; a Copy of which, each of the Fathers at his return took along with him, to gratifie and ſatisfie their private friends; the reſt of the Impreſſion being ſold up and down *Germany*, and paſt amongſt them for a precious piece, being the Reſult

of the Wit and Learning of that Aſſembly.

During this *Chapter*, on Dr. *Warner*, Prior of *Baſil*, invited to a Collation in his Chamber the moſt eminent Fathers of their Order, in that Aſſembly: There was *Peter Palmer* Prior of *Wimpten*; *Ulrich Koli* Prior of *Ulm*; *Wigandus Wert* Priot of *Stutgard*; with the *Prior* and *Divinity-Reader* of *Berne*, with many others; to whom he ſadly complained, how by the Policies and Artifices of the *Cordeliers*, their Order was declined in its Reputation, their Doctrine ſcandalized, to the apparent prejudice of their Honour, and that therefore it was incumbent upon them to repair their own Credits, and give ſome check to the proceedings of their Adverſaries.

In the Iſſue of this debate, they could find no better expedient to anſwer theſe ends, than a neat Contrivance of ſome *Apparitions*, and thereupon ſome *Revelations*; which being well ſeconded by ſpecious *Miracles*, might advance their Doctrine all over *Chri-*

Chriſtendome, and thereby abate the imperiouſneſs of the *Franciſcans*, which without ſuch timely Rebuke would grow intolerable. This Propoſal was well reliſht by all the grave Fathers; but when they came to Adviſe upon a convenient place, where they might put the Project in execution with Secreſie and Security, it was Reſolved upon, that the City of *Berne* was the moſt agreeable, becauſe the People were very ſimple, and ſo more capable to receive thoſe Impreſſions; and beſides great Bigotts, and would therefore, if occaſion ſerved, maintain and juſtifie them with their Swords in their hands, being no leſs ſtout and valiant, than ſuperſtitious. And a while after the Riſing of this Chapter, theſe Fathers now in *Cabal*, for the more effectual execution of the ſaid Reſolution, privately met together at *Baſil*, where they rigg'd out the Veſſel in which they embarqued and ventured, and afterwards wreckt their Honours and Lives.

This very year there offer'd it ſelf to theſe Confederate Fathers, a ſmiling

opportunity for the accompliſhing their deſign, by the Arrival of one *John Jetzer* at *Berne*: A poor young man he was, the Son of a mean Peaſant of the ſame Name, born at *Zuzach*, who having ſerved a year with Mr. *Erhard*, a Tailor of *Lucerne*, and returning to his native Town, in order to his travelling to *Conſtance*; one of his Kinſmen there preſs'd him hard to go to *Berne*, wherein he was ſeconded by Mr. *Nicholas Hertenſtein*, a Taylor of the ſame City, who invited him to come and work with him, upon his Trade, which without much difficulty he was perſwaded to doe: But having had from his youth a violent (though groundleſs) inclination to admit himſelf in ſome Religious Houſe, he entreated the Fathers of the *Dominican* Order at *Berne*, to Receive him into their Covent. At his firſt Inſtance he was Rejected, but when he gave them privately to underſtand that he intended not to come *empty handed*, the Prior ſent to him one *John*, a Novice in that Priory, and eaſily admitted him; where at

at his first Reception, he wrought upon his Trade, sawed and cleft out Wood, carryed Stones, and did other odd Chairs, from the Feast of St. *Bartholomew*, to the Festival of the *Three Kings*, which makes up about twenty weeks: And then at the earnest suit of this *Jetzer* he was honour'd with the Habit of the Order, having first made his way by presenting the Prior with fifty *Florens* of Gold, nine Ells of Damask, a Sword richly hatcht with Silver, a piece of Crimson Velvet, and an embroydered Surplice; which things he pickt up (honestly or otherwise I know not) by working upon his Trade; whence he might have learnt, that *the Silver Key will open the strongest Gates of the strictest Monastry.*

Jetzer is now become a Religious person, and at his first entrance is lodged in the *Strangers Chamber*, where both before and after his Reception into the Order, he was strangely terrified with hideous noyses, and sometimes with dreadful Apparitions of Ghosts and Hobgoblins, so that once he was

drawn out of, and thruſt under his bed.

But his greateſt vexation was from the Appearance of a Spirit in the ſhape of a *Prior*, who was unmercifully perſecuted by other Spirits in the ſhape of *Monks*; His face was as black as Soot, his hands of the ſame Complexion, his voice hoarſe and broken, and complain'd moſt miſerably of the torture which for his ſins he was forced to endure. He drove before him two or three black Dogs, which as he ſaid were Devils, but that he did not much regard their furious barking, becauſe he had fortified himſelf againſt them with the omnipotent Sign of the Croſs. This perſecution meeting with a freſh-water Souldier, had ſo harraſs'd him, that he had ſoon quitted both the Cloyſter and the Order, if he had not been over-perſwaded by the Reaſonings of the afore-mention'd *John*, who was both his *Name-ſake*, and *fellow-craftsman*, and a *Novice*, though a crafty Knave, in the ſame Covent.

Not long after, he was ſeized with a Peſtilential Fever, and after his Reco-

Recovery, would gladly have admitted himſelf amongſt the *Carthuſian* Monks of *Thorberg*; but that was not allowed, becauſe he had already profeſt himſelf of the Order of St. *Dominick*: And the holy Fathers by this time had cut out other work for our poor Taylor, who muſt go through-ſtitch with it e're he departed.

One thing is obſervable, that all the time he lodg'd in the *Infirmary*, he had a perfect Truce from all theſe perſecutions; whether it were, that theſe Spirits do not love to come within the ſound of the diſmal groans of the Sick or dying, or that it was not judg'd Adviſeable by the chief Engineers, to venture theſe young and raw Apparitions, amongſt the many prying eyes that might there have lookt a little more narrowly into the matter, whereas they might preſume more confidently upon *Jetzer*, a fellow of an huge thick skull, I ſhall leave it to the Determination of the Reader; but ſo it was, all the time of his ſickneſs he was as fully at reſt, as if he had ſued out his *Quie-*

tus eſt, or a *Superſedeas de non moleſtando*: but no ſooner had he reaſſum'd his former Lodging but he was tormented more frequently, and more cruelly than before.

This evil Treatment compell'd him to ſue hard for a change of his *Appartment*, fancying, that by the ſhifting of his quarters, he ſhould ſhake off theſe importunate and unwelcome Viſitants: And his requeſt was as eaſily granted, not ſo much becauſe more ſafe for him, but, as more commodious for the managing their projects. A new Cell therefore is aſſign'd him in the great Croſs Walk of the Cloyſter, between that of the *Houſe-keeper*, and that of Frior *Oſwald* the Cook.

He had no ſooner taken poſſeſſion of his new Lodging, but his old Tormenters gave him new Trouble: and therefore he renews his Complaints to the holy Fathers, with bitter tears, that they would take him into their ſpecial Care and holy Protection.

Towards the end of *February*, the Fathers had a meeting one Night after Supper,

Supper, in their common Chamber, where were preſent *Hantz-watter* of *Marpach*, the Prior; Dr. *Stephen Boltzhorſt* of *Oſtenbourg*, Lecturer, (or you may call him, for the greater grace, the *Divinity-Reader*) *Francis Vetſchi* of *Berne*, *Sub-prior*; *Henry Steincker*, called the *Receiver*, the Authorizer of Doctor *Wigands*, Treatiſe, and was alſo Secretary to this grand enterprize ſo happily concluded at *Baſil*.

The *Lecturer* firſt began: That it was an aſtoniſhing thing, that the generality of the world ſhould more attend lying Fables and Impoſtures, than the Holy Scriptures, and the Doctrine of the purer Primitive Church; That their Adverſaries had no ſtronger foundation for their Opinion about the *Immaculate Conception* of the *B. Virgin*, than ſome ridiculous Revelations ſpread abroad upon the bare credit and authority of a few ſimple old doting women, or ſuch as were drawn from the mouths of pretended Dæmoniacks; which was evident from the ſorry Pamphlet of *Bernardin de Buſtis*, and that therefore

fore of neceſſity they muſt uſe a wedge of the ſame wood, to cleave that knotty piece; that it was more warrantable for them to Forge a Lie for God, than for the *Franciſcans* to Forge ſo many for the Devil: And if there ſeem'd any thing beſides the Rule, the *Directing their intentions for a pious end*, for the ſervice of Holy Church, would ſalve all.

This Overture of the *Lecturer* was grateful to the *Sub-Prior*, who being an approved *Necromancer*, offered his utmoſt skill to ſerve their Order, and promiſed to ſpare no pains for the advancement of ſo pious a work: but the *Prior* being a wary perſon, and one of great Præcaution, could not apprehend how an affair of that nature could be ſo cleaverly managed, but that it would take wind, being difficult to perſwade the world upon the ſingle report of a young Fryer, to give Credit to ſuch ſtrange Revelations; and that however the Vulgar might be impos'd upon, yet the more inquiſitive and curious part of Mankind would not ſuffer them-

themſelves to be ſo eaſily cajoled, unleſs ſome diſintereſſed perſons had the hearing and ſeeing their Apparitions, Revelations and Miracles as well as themſelves. Hereupon *Steincker* the *Receiver* replyed; That *Jetzer* had already diſcover'd ſome of his Apparitions to Mr. *James Muller*, and others, upon which ſtock they might engraffe what further Revelations they might have occaſion to ſerve themſelves of; and that there was laid a foundation ſtrong enough to build the utmoſt of their Project, if it were orderly and wiſely managed under the Conduct of the Fathers.

The *Sub-Prior* rejoyn'd to the whole diſcourſe, that with their leave he would give them an Eſſay of his skill; which if it ſucceeded according to expectation, they might then further Adviſe about the carrying it on to perfection: This Confidence of his was well accepted and approved by his other three Accomplices, who encourag'd him to proceed, and give them ſome real and eſſential proofs of his boaſted

boaſted skill, and daring promiſe.

Not long after this reſolution taken, the *Sub-Prior* appeared in a moſt terrible ſhape, attended with a number of Mad-dogs, with which Retinue he travers'd the Cloyſters with a dreadful noiſe, directing his Marchto *Fetzer*'s Cell, whom he there aſſaulted with incredible fury, ſo that he cryed out to his next Neighbours, the *Receiver* and the *Cook*, who being privy to the Deſign, ran in all haſte with conſecrated Candles taken out of the Quire, and there they ſtaid with him, till the noiſe ceaſed, and the Spirit diſappeared.

Poor *Fetzer* finding himſelf thus unceſſantly haunted, deſir'd he might have thenceforward, a *Holy Lamp* near him, whereupon they readily brought him one, with *Conſecrated Candles*, and *Holy Water*, (Armour of proof one would think againſt the moſt outragious Devil of them all:) But the *Receiver* had another Device: He hangs a Bell cloſe by the wall over his Bed, to which he faſtned a pack-thred, reaching to another Bell in the *Receivers* Cham-

Chamber, ſo that when one of the Bells were rung, the other would ring alſo, charging him that if any more than ordinary befell him, he ſhould ring his Bell to give the Alarm to them who would ſtand Centinels in the next room, and be ſure to come in to his Reſcue: Now in this Cell of the *Receiver* there was commonly one of the four Fathers, the grand Engineers in this project, as in that of the *Cook* always one of the Friers, who were their Confidents, and Privadoes in the Plott, the chief whereof were, *Joſeph Hack* of *Fribourg*, Prieſt; *Paul* of *Frankfort*, *Sacriſtane*; *Benedict Karrer*; and *Maſter Novice*. The *Cook* (amongſt others) adviſed *Jetzer*, that in caſe the Spirit ſhould appear again, he ſhould ſay to it, *God and the Virgin* Mary *be thy Helpers, for God knows, poor I cannot help thee.*

Matters being thus prudently laid, and the firſt *Specimen* of the *Sub-Priors* Art paſſing among them for a *Luckie Hitt*; in *March*, about the Feſtival of St. *Tho. of Aquine*, comes me this terrible Ghoſt again, with a terrible clatter,

ter, throwing Stones up and down the Walk, to keep the Monks in their Cells, (for not one durſt budge,) and at laſt enters poor *Fetzer*'s Chamber, with all his Hell-hounds, paſſing through the door, and out at the window again with incredible ſpeed and nimbleneſs; the eyes of theſe Dogs as *Fetzer* thought and ſaid, were bigger than Saucers, at which they flaſht fire, and flame, threw out Smoak at their mouths, grinn'd and hiſſed with Tongue and Teeth, and omitted nothing that might ſtrike terrour in to the heart of this poor Novice: At laſt the Spirit overthrows his Lamp, puts out his conſecrated Candles, overturns and ſpills his Veſſel of *Holy-water*, and drags the wretch half dead under the Bed; He had only ſo much ſoul left, as trembling and quaking to ſay, as he had been inſtructed, *God and the Virgin* Mary *be thy Helpers, for, God know, poor I canno help thee.*

The Ghoſt, who had his Leſſon taught him as well as *Fetzer*, replies, *If thou and thy holy Brethren can relieve me,*

me, I will come again within eight days, and tell thee; and at that word retires with a thundering and ratling noiſe. *Jetzer*, 'tis true, had, during this Rencounter, given notice of his danger by Ringing the Bell, but they who knew their *Cue of Entrance* well enough, durſt not appear for fear of ſpoiling the Play; but as ſoon as the Spirit had withdrawn, the *Receiver*, *Cook*, and Mr. *Novice*, came bouncing in, and find him ſtill in the Paroxyſm of Fear, every Joint trembling, his Teeth chattering in's head, and his Countenance witneſſing huge diſmay: they comfort him the beſt they can, and tarry with him till the terrour of the Night was over, and then the three Fathers made him a friendly Viſit: Their Deſign was to ſift and pump him, whether the dull Block-head had any ſuſpicion of the Knavery; They ask with ſeeming wonderment, What Noiſe that was which in the Night was heard in the Cloyſter? whether he had obſerv'd any in his Cell? He gives them a particular account, as his fear had ſuffer'd him

him to make obſervation; They revive his drooping Spirits with good words, and counſel him to pray devoutly to God, and the V. *Mary*, and doe aſſure him that they for their parts would not be wanting to pray for him, as if the caſe had been their own; Telling him, that they knew not but God might make uſe of him, to diſcover to the world, matters of great Importance; and if God ſhould own him to be the Inſtrument, to bleſs the Age with ſome remarkable Revelations, it was nothing but what his former Methods did render uſual, to reveal that to Babes which he concealed from the wiſe and prudent; promiſing him moreover, that they would have a ſpecial eye upon, and care over him, and did expreſly recommend the care of his perſon to the *Cook*; They reinforc'd his overthrown Lamp, recruited his Holy-water, gave him new Candles, and the better to ſtrengthen his weak faith, they placed ſome Reliques of incredible virtue, and infinite value, upon a little Table or Altar which he had in his Cell; and in ſhort, ſhewed them-

themſelves very officious and ſerviceable in his behalf.

During thoſe Eight dayes, wherein the Spirit promiſed to return, the *Sub-Prior* taught *Jetzer* the beſt way of Conjuring him; on purpoſe, that if he returned (as if he had leave no doubt he would) he might ſtrictly Catechize him, *What he was? Whence he came? What was his buſineſs? In what ſtate he was?* In order to which they ſeverely charged him to Diſcipline himſelf, to Confeſs, to Pray, and Faſt, that he might be able to deal with a Spirit ſo unruly, and procure the deſired eaſe and reſt for him: Nay, the whole Covent was ſolemnly Exhorted to put up their Prayers for a poor Soul grievouſly tormented in Purgatory (as was conceived,) that it might pleaſe God to deliver the Soul from its pains, and their Covent from the preſent trouble and Inquietude.

Upon the Eve of the Eighth day, the Fathers and Friers Confeſſed themſelves; and having put on their Holy Garments, every man fortified himſelf

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as well as he could in his Cell, with conſecrated Candles, Holy-water, and ſome precious Reliques, that they might ſtand their ground againſt the aſſaults of this furious Spirit. Only the *Cook*, being neareſt to danger, by the ſpecial advice of the Fathers, provided himſelf of the *Holy Sacrament*, to keep the Spirit at Arms-end, (for he doubted much whether he ſhould be able to cloſe with him, and come to handy-gripes.) The *Sub-Prior*, for the ſame Reaſon, hung about *Jetzer's* neck, a little Purſe, wherein was a ſmall Croſs made of the true Croſs upon which Chriſt ſuffered, and taught him how to exorciſe the Spirit ſo as to make him fly with a vengeance, and thred the Doors double.

Things being in this poſture, preſently after Midnight the Spirit returns, with a pack of infernal Beagles; and breaking into *Jetzer's* Cell, were ſo hardy as to fall upon his Perſon, notwithſtanding all his Fortifications of Holy-water, Holy Candles, and Holy Reliques. *Jetzer* raiſing up himſelf

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in his Bed, falls a Conjuring the Spirit as he had been taught: *I conjure thee, thou outragious Spirit, in the Name of the bleſſed Trinity; that is, by the Father, by the Son, and by the Holy Ghoſt, by the Blood of our Lord Jeſus Chriſt, by the bleſſed Virgin, and all the Saints, that thou tell me, Whether thou art a good Spirit or no? Who thou art? and whether thou mayſt be relieved or no?* Theſe terrible words did ſo amate the Spirit, that he recoyl'd to the other ſide of the Room; four times he attempted to aſſayl *Jetzer*, and as often was repuls'd; but the Charm abating in its vigour, upon the fifth Attack he came cloſe up to his Bed, and with a menacing voice thus accoſted him; *Raſcal! If thou haſt no need of me, I have no need of thee!* and immediately down he kicks his Cruet of Holy-water, adding, That he valued not theſe Baubles, for they had none ſincere and pure theſe eleven years, the Church-warden alwayes daſhing it with common water; and following on his diſcourſe, *Conjure me theſe Dogs* (ſays he) *that haunt and tor-*

ment

ment me night and day, without pity, without eaſe or intermiſſion, though I am at preſent out of Purgatory. Fetzer preſently falls to work with theſe Hell-hounds, and belaboured them ſo effectually, that the whole Pack of them quitted the tormented Soul, giving thereby leave to him to open his woefull caſe in theſe words: *Frier* John, *I am now by thy Interceſſion, and that of thy holy Fathers, permitted to ſpeak: Know therefore, that I am a good Spirit, I was formerly* Prior *of this Covent, my Name was* Henry Halbourg *of* Soleure, *Prieſt, and Doctor of the Order, but having unfaithfully managed my truſt, I was forced to flee to* Paris, *after I had obtained my Abſolution. There I followed my Studies, till one night going out with a Companion of mine, we both met with a miſchance that coſt us our lives: He, becauſe that he had purloyned ſome Books out of the Library, was doom'd to Hell; and wretched I, becauſe I had quitted the Habit of my Order, was ſentenc'd to Purgatory, where for this hundred and ſixty years* (conſult the Regiſter,

ſter, and you'l find it ſo long ſince, to a Year) *I have endured a Martyrdome nothing ſhort of Hell, ſave the Eternity. And now by the Permiſſion of God have got this Liberty to ſeek ſome Relief in this Covent, though ſtill I am in unconceivable anguiſh and inexpreſſible Torments:* Hereupon the Spirit diſcovered its face, all ſliced and ſlaſht, the fleſh and skin hung down in long Collops and Labels, his Noſe ſlit, his Ears ſhred, and the colour of his face was as if it had been newly Carbonadoed, and laid upon a Gridiron; *Jetzer* demands of him (in virtue of his former Charm) by what means he might be releas'd from this miſerable condition? The Spirit replyed, That if every Prieſt in the Covent would ſing three Maſſes for his Soul; and if they would all in general Diſcipline themſelves every day of that enſuing week; and if he in particular would receive the Diſcipline thrice, till the blood ran down; And if every Lay-Frier would ſay one Pſalm, five hundred *Pater-noſters*, and as many *Ave Maria's*, with ſeven *Credo's*;

Credo's; And if he, whileſt the Prieſt was ſinging Maſs, would lye flat on the ground, ſtretching his Arms in the form of the Croſs, and at every *Pater-noſter* would kiſs the ground, in remembrance of the treacherous Kiſſes of *Judas*; and laſtly, if the Fathers ſhould preciſely record all theſe paſſages in their Regiſters, that he hoped he might obtain the Pardon of his ſins, and eſpecially his grand neglect to Conform himſelf to the Rules of that holy Order; and therefore would return after the *Octaves*, to ſee what effect his miſerable Caſe had had amongſt them: He added, that the Friers had done very wiſely, to furniſh themſelves with the holy Sacrament; and particularly, that it was adviſedly done of him to hang about his neck the Croſs made of the wood of Chriſts Croſs, without which there's not a man of them had eſcaped ſome dreadful miſchief, nor had he been able to have open'd his Caſe, being under the cuſtody of thoſe evil Spirits, had it not been for the power of thoſe ſacred

cred Reliques, the vertue whereof drove away the Fiends. And now that he might civilly take his leave, he desired *Jetzer* to shake him by the hand, that he might by the assay feel how scorching the Fire of *Purgatory* was: *Jetzer* unadvisedly gave him his hand, and at the first touch received such a scalding Impression of fire, that the nail of his middle finger was parcht up, and he felt an Inexpressible pain in his whole hand: This done, the Spirit withdrew, but not without such formidable noyse, as awakened all *Jetzers* former apprehensions, and left him a fit Object for the Consolatory Addresses of the Neighbouring Friers, who immediately came in unto him. Early in the morning came the Fathers, and were very inquisitive to know the particulars of the last nights proceedings: *Jetzer* did not fail to give them a punctuall account of all that pass'd, which they entertained with great amazement, shaking their heads, beating their breast, and lifting up their eyes and hands to Heaven, and throughout the Narrative demean'd themselves with Countenances

tenances which testified great astonishment, mixed with some hope and Comfort. They then gravely askt him, whether he would submit to the Discipline which was enjoyned them in order to the release of this distressed Soul out of *Purgatory?* He answered, he would chearfully undergo it, provided always that the rest of the Covent would bear their parts: This answer was right pleasing to the Fathers, who concluded *Fetzer* to be fully satisfied in the Apparation, and Revelation, in that he so chearfully submitted to the imposed Satisfaction, since the burden was sure to fall the heaviest on his shoulders.

All the Religious of the Covent are forthwith summon'd, the Case open'd, and the Question propounded, whether they would contribute to the Release of a Soul of a *venerable Prior* (sometimes of that Covent) which at present was fearfully tormented in *Purgatory:* The matter was well received, the Service performed, and the Soul in due order released. For upon the Expiration of the eight dayes, the

Prior

Prior returns, in a more calm, and temperate humour, and tells *Jetzer*, that if they would yet further ſing four *Vigils*, for his Soul, that then he ſhould be compleatly deliver'd, and tranſlated into Paradiſe, and that after other eight days he would return to pay his acknowledgments to the holy Fathers, and give thoſe teſtimonies of his gratitude which were due in particular to himſelf.

This affair hitherto being bleſſed with wonderfull ſucceſs, the prudent Fathers met in cloſe counſel to adviſe how to manage and improve it for their main end: for indeed the greateſt thing they had done, was the leaſt part of what they Intended: All hitherto was but a proluſion, in order to ſome Nobler Acquiſt; They had well heated *Jetzers* brain, raiſed his Imagination, prepared his expectation, but the point they were to make was to overthrow the *Franciſcan* Tenet of the *Immaculate Conception*. To make way for which, they appoint in the firſt place the *Lecturer* to be *Jetzer*'s Father Confeſſor; That he, being a ſubtile inſi-

nuating Knave, might let in ſome light to *Jetzer*'s ignorant Nodle, about that Controverſie: His Confeſſor then inſtructs him how he might Catechize the Spirit when he ſhould next appear, about ſome momentous points of Divinity; and (as if he only ſtumbled on't by accident) he read him a learned Lecture upon this doubty controverſie.

The eighth night after the *Prior* himſelf appears to *Jetzer* repreſenting the Soul delivered from the pains of *Purgatory*: His Countenance was young and beautiful, his Complexion freſh, clear and ruddy, he was accoutred in Sacerdotal Veſtments, and ſtood as mild and meek as a Lamb before *Jetzers* bed, whom he accoſted to this effect: *My dearly beloved brother* John, *Obſerve my words. Thou and thy brethren had no ſooner undergone the enjoyned Penance in my Name, and on my behalf, but I was admitted to ſing Maſs in the Quire of the bleſſed Angels, who attended on me; but being deſirous to* Conſecrate Maſs *as well as* Sing it (this being not the Priviledge of ſeperate

Spirits,

Spirits) *I was carried by them up to the ſeventh Quire of Heaven, with ſuch tranſport of joy, with ſuch raviſhing ſurpriſings of Soul, as was infinitely above my deſires, and is now beyond my expreſſions; for being tranſlated from incredible torments, to a ſatisfaction, as incredible, ſo that I dare not wiſh that my former pains had been one moment ſhorter, or one grain lighter. Exhort thy holy Fathers to continue ſtedfaſt in their holy Order; let them not decline a hairs breadth to the right hand, or to the left, as that which is beſt pleaſing to God and the bleſſed* Virgin: *Let them not regard the ſlanders that are caſt upon them, the Perſecutions raiſed agai ſt them, for their vindicating the Doctrine of the* Conception of the bleſſed Virgin, *by the Artifices and ſubtle practiſes of the* Cordeliers, *for their Errors wherein ſome of them are now eternally damn'd in Hell, and others are tormented in Purgatory.*

Jetzer being a little illuminated in this point by his *Confeſſor*, and having ſuch a happy opportunity which he might never recover, ſhould he let it

ſlip, made bold to ask this glorified Spirit a humble Queſtion, who they were that had incurred eternal damnation for their Erronious opinion about the conception of the V. *Mary?* And how and by what means the true Doctrine might be manifeſted, and ſpread over all the World? The Spirit to this tender point made a ready Anſwer. *Ah dear Brother* John, *There is a great number of all ſorts of Orders, who for tranſgreſſing the Rules preſcribed them by their Founders, are now under unſpeakable Torments: And amongſt others, divers of the two Orders of St.* Dominick, *and St.* Francis *are ſome in Hell, ſome in Purgatory, for their unchriſtian quarrels touching the Conception of the bleſſed Virgin* Mary. *As for* Scotus, *he is eternally damned, who ſo ſtiffly maintained, that ſhe was born without Original Sin; There are others too, who though they were Orthodox and ſound in that point, yet are in Purgatory, nay ſome few of ours are in Hell for their bitter malice, envy, and inſupportable pride: But that the Truth of the* Conception of our Lady, *may be manifeſted*

beyond

beyond all exception, and cleared up againſt all contradiction, prepare thy ſelf, Dear Brother, *by ſincere Confeſſion and fervent Prayer to entertain St.* Barbe, and in due time the *bleſſed Virgin her ſelf, who will appear to thee upon the Eve of the Annunciation; to inſtruct thee in many points of grand importance, and to enlighten thy mind in thoſe cœleſtial myſteries wherein thou deſireſt ſatisfaction. As for me, I had only a bare permiſſion to leave the glory of Heaven for a ſeaſon, to return thee thoſe thanks which I owe for ſo great Merits; I am now going to St.* John's *Chappel, to ſing Maſs for thee and thy holy Brethren; whether the Angels will deſcend to ſerve me, that in their Company I may return to the Heavens: Give my thanks to all the Religious in this Covent, for what they have contributed to my Deliverance, aſſuring thy ſelf and them, that I ſhall be always ready preſt to do them any ſervice at the Throne of Divine grace.*

Thus far matters ſucceeded well, to, and beyond expectation, but Succeſs is a great flatterer, and teaches men

to transgreſs all bounds of Modeſty. For the Fathers not content either with what they had atchieved, or this poor wretch endured, were reſolv'd to puſh hard for a more Authenick proof of their opinion, and to make *Jetzer* a Second St. *Francis*, which they hoped to accompliſh by the Appearances of St. *Barbe*, and the V. *Mary*, for which they had ſufficiently prepared him by the former Revelation. Having therefore taken a particular account from his own Mouth, of what paſſed between him and the former Ghoſt, they gave him ample Inſtructions how he ſhould demean himſelf in the following Viſions. They enjoyned him to be earneſt in humble Prayer and all acts of Piety; they exhort him to be of a good Courage; and told him withall, that for their better inſpection over him, and whatever accident might happen to him they had made a hole in the wall that divided his Chamber from the *Receivers*; which was very true, but upon another deſign, namely that the Novices in the Neighbouring Cells, who underſtood not the Intrigue, might

not

not chance to ſmell ſome knavery, nor diſcover this myſtery of Iniquity.

That very evening before this deſigned apparition, his Father Confeſſor brought to his dear Son *Jetzer* a Ticket which he laid upon his Table with this Inſtruction, that when the *Virgin* ſhould appear, he ſhould humbly tender it to her hands, ſaying: *If thou beeſt really and indeed the* Virgin Mary, *take this Ticket, and carry it before the Hoſte, which is upon the great Altar of the Church.* Now this Ticket you muſt know contained divers ſophiſtical Queſtions; as whether St. *Bernard*, *Anſelme*, *Alexander of Hales*, *Bonaventure*, and St. *Thomas*, had taught the truth in this point or no? Whether St. *Katherine of Sienne*, St. *Lucie of Ferrara* (both of the Order of the *Dominicans*) had really and indeed received the *Five wounds of our Lord*? and whether they had publiſht the true Doctrine of her Conception? And laſtly, what we ought to judge concerning the *Council of Baſil?*

All things being now ready, between Ten and Eleven at Night, enters the

Lecturer, in the ſhape of a very fair young Lady, cloathed as white as Innocence it ſelf, her flaxen hair diſhevelled and playing upon her ſhoulders, in this Equipage ſhe finds *Jetzer*, and thus with courteous words ſalutes him: Frier John, *the Friend of God! I am St.* Barbe *for whom thou haſt alwayes had a ſingular Devotion, ſince the day I drew thee out of the* Rhine, *when thou thoughteſt thou ſhouldſt have been drowned. I am a* Martyr of Jeſus Chriſt, *and ſervant of the V.* Mary, *who will condeſcend to viſit thee, to illuminate thee in many ſecrets, whereof that bleſſed Spirit which late appeared to thee, and who now enjoyes eternal happineſs, gave thee ſome hints. See, here is a Ticket; I know well that thou art enjoyn'd to do with it! I will go and carry it to the* bleſſed Virgin, *and they ſhall find it in that very place which thy Father Confeſſor deſir'd*: And with that word ſhe withdrew, and entring the Quire of the Church, laid it before the Hoſte upon the great Alter, having firſt put to it a Seal of five drops of Blood, which was his own and the *Sub-priors*

contrivance.

contrivance.) Hereupon the Candles and Lamps in the Walk of the Covent, and thoſe in the Church, were all lighted, and the Bells in *Jetzers* and the *Receivers* Cell, rung in a miraculous manner, of their own accord, which was the common trick in all the former Apparitions, ſince the deliverance of the poor *Prior*'s Soul out of Purgatory.

This feat being ſo neatly carried, the Lecturer retrets to his Cell, where he ſtrips himſelf of his borrowed properties: The *Sub-prior* runs in all haſte to *Jetzer*, whom he found wholly tranſported between fear and joy, and Asks him what diſcourſe he had with St. *Barbe*? who gave him no other Anſwer, but deſir'd him he might ſpeak with his *Father Confeſſor*; To whom he rehearſed all the particular occurrences of their enterview, (A needleſs labour to acquaint him with what he knew as well as himſelf.) His Confeſſor gave him no other return, but ſome ſerious exhortations; but preſently he taking the *Sub-prior*, Frier *Oſweld* the *Cook*, and *Jetzer* along with him, went into the Church, to find out

out the forementioned Ticket, which they found in the aſſigned place, with the precious Seal of *five drops* upon it, whereupon they return, magnifying and exalting all that had happen'd to *Jetzer*, as a thing wholly miraculous, charging him at their departure to wait for *the Apparition of the bleſſed Virgin* with Devotion.

About one a Clock at night, the *Lecturer* perſonating the *Virgin Mary*, with one St. *Barbe* to wait on her, made another Viſit to *Jetzer*: and for the greater credit of the Cauſe, ſhe was introduced by two Angels, who ſupported her by both her feet aloft in the Air, all in Mourning habit as to *the form*, but yet pure white, to keep *Decorum* (for ſo we muſt ſuppoſe the Saints above do mourn) Her Vail trail'd decently on the ground, and the upper part did ſo Muffle the beſt part of her face, and half her Arms, that they hoped the whole of the Knavery would be hidden alſo: And thus accoutred, ſhe addreſſes her ſelf to poor *Jetzer*.

Frier John, *be not afraid! I am* Mary, *ſent to thee by my Son* Jeſus, *to aſſure*

aſſure thee of the Truth of whatſoever that good Spirit told thee concerning this my appearance: Know therefore, that my Son can no longer endure, that the Honour to be Conceived without Original Sin, (which is his ſole Prerogative) *ſhould upon my account be ſacrilegiouſly raviſht from him: Nor can I own this groſs error of the Cordellers as an honour to my ſelf, which tends ſo viſibly to the reproach of my Son; Nay, I am thereby highly provoked; and that thy holy Fathers may be aſſured that they are in the right in this weighty point, and that they may have undoubted proofs that I was conceived in Original Sin, by my Mother St.* Ann, *in common with the reſt of Mankind, Behold, here I have placed with the Ticket which St.* Barbe *delivered lately to me, two Seals made of the ſhreds of Cotton, which I ſcrap'd from that pure fine linnen with which my Son was wrapt when he lay in the Manger, upon each of which it is form'd a little Croſs of that very blood which he ſhed when he hung upon the Tree, which Blood I gather'd up my ſelf, and have carefully kept it to this hour in memory of his Paſſion; upon*

the

the greater of theſe two Seals, thou ſeeſt here are three drops of this precious blood; upon the leſſer, there are five drops of the ſame blood, although mingled (as thou wilt eaſily believe) with my own tears, which I ſhed when I received my dear Son from the Croſs: The little Croſſes denote the Certainty of what I now reveal to thee; The three drops of blood denote thoſe three hours during which I continued under Original Sin; after my Conception; the other five ſignifie thoſe five ſorrows wherewith my very Soul was then pierced, and are the infallible marks of my ſpecial good will: Theſe things are not ſhewed thee for thy own merits ſake, but for the merits of thoſe thy Holy Fathers in the Covent, which are partakers of eternal bleſſedneſs: And for this unſpeakable favour which is vouchſaf'd thee, let it be thy Care to fear God, and own his ſignal Condeſcenſions: Keep this Revelation ſecret, and lay it up in thy heart, declare it to none beſides thy Father Confeſſor, and the three Fathers his Aſſociates; that they may take Order that the greater of the two Croſſes, with the five drops thereto annexed, may

be

be honourably ſet in a Locket, and with Letters teſtimonial from this Covent, and that of Noremberg, *and alſo the atteſtation of this City of* Berne, *may be tranſmitted to* Rome, *and preſented to the hands of Pope* Julius, *by the Provincial of your Order in his proper perſon, attended by one of your Fathers, and all this preciſely upon Geod-Friday: And charge his Holineſs, privately with himſelf to conſider of this grand affair, in theſe words: Our bleſſed Lady who appeared unto* Jetzer, *hath ſent this ineſtimable preſent to* Pope Julius, *the Lieutenant generall of her Son all over the World. That his* Holineſs *was called of God to the Soveraign Chaire for this ſpecial reaſon, that he might determine definitively, concerning the Conception of the B. Virgin in Original ſin. And that therefore he ought to confirm and eſtabliſh this point of Faith by Feaſts, Indulgences, and Proceſſions, and thereby rendred it famous; That he ought to condemn the Adverſaries of this Doctrine, to diſannull their Feſtivals, and all Pardons annexed to them; to expung their infamous* Scotus *out of the Calen-*

der

der of Saints, as a perſon eternally damned; And that ſhould not liſten to the ſuggeſtions, nor be ſeduced by the Artifices of their Enemies. Which things if he the ſaid Julius *ſhould exactly perform, he ſhould then merit a more glorious Crown of Immortality and Bleſſedneſs; otherwiſe he ſhould with accurſed* Scotus, *unavoidably incur the vengeance of God:* As for the other Seal with the five drops of Blood on it, *let be laid up as an ineſtimable Relique in this Covent; There being upon the face of the earth no more of the true blood of* Jeſus Chriſt, *ſave what is in the New Cloyſter at* Cologne, *and that at* Marſeilles, *which laſt indeed* Mary Magdalene *gather'd devoutly with the earth and all on which it dropt from the Croſs. But aſſure thy Father Confeſſor, that in all this there's not a word contrary to his Ticket, and by the whole procedure of the affair he may perceive, and ſhall be more fully & clearly inform'd by thy ſelf.*

She began at laſt to diſcourſe with him of many other trivial matters, as that the Robe which ſhe now wore,

was

was the ſame wherein Chriſt appear'd to her after his Reſurrection. That St. *John* was locally in Heaven, and not in any earthly Paradiſe, as ſome fancied, and that ſhe her ſelf was there too, both in Body and Soul.

Jetzer having with amazement hearkned to this Oration, replyed as he was inſtructed: *O bleſſed Virgin, There's not one in a thouſand will believe a word of all this to be true*; Hereupon ſhe commands him to ſtretch out his right hand: *And now* (ſays ſhe) *in purſuance of the Command of my Son, thou ſhalt receive a Seal ſo Authentique and Unqueſtionable, that never a Saint before thee received the like*: Hereupon ſhe gripes his hand, and clapping it ſuddenly to the Bed-poſt, thruſt it quite through with a three-edged Dagger, adding immediately; *Behold the moſt dreadful of my Sons ſufferings! which thou oughteſt to take patiently in teſtimony of the truth of thoſe things which by thee ſhall be accompliſht*; *ſpend thy time well, ſpeak little, be humble, and obedient to thy Superiours*; *Confeſs thy ſelf, and Receive the Sacrament every Sunday*;

faſt

faſt every Friday following for ſix weeks, with Bread and Water, and if I find that thou art affectionately devoted to my Service, I will honour thee with the four other wounds which are yet behind, as ſoon as I have miraculouſly healed that which I have already given thee. Only what has already paſſed between us, let it be declar'd this day in open and full Council.

The young Martyr who never expected ſuch treatment, cryed out moſt horribly upon the wound given, O bleſſed *Mary*, you hurt me grievouſly; ſhe mildly return'd: Rejoyce and be exceeding glad, that my Son hath accounted thee worthy to be conformed to his ſufferings; yet a little while, and I will come again to inſtruct thee more at large in this matter, Peace be with thee: Hereupon ſhe ſprinkled him with *Holy water*; and immediately withdrew, with her waiting Gentlewoman St. *Barbe*, (perſonated by the *Sub-prior*) and her two wooden Angels.

This Scene of Roguery ſo happily acted: The *Sub-prior*, runs to *Fetzer*'s Cell,

Cell, which was now as dark as pitch, (our Lady having for the convenience of retirement put out the Candles) and askt him very ſoberly, what ail'd him to cry out ſo hideouſly? He anſwer'd, he was very well, and ailed nothing: The *Sub-prior* preſently lights a Candle, and ſpying ſome blood upon the ground, ſtarts back aſtoniſht, and asks him what was the matter; *Jetzer* having told him the Naked truth, (which he knew without his telling) he preſently falls down upon his knees, and catching his wounded hand, with a ſeeming tranſport of zeal cryes out, *O bleſſed hand, that has been honour'd with a Mark ſo precious by our bleſſed Lady!* And at once anoints the wound with a proper unguent, to prevent the inflamation, and to heal the wound: he dreſſes and binds it up with the Cotton Lint (which our Lady had brought with her on purpoſe, telling him, that there would come one of the Fathers to bind up his wound) and whilſt he was thus officiouſly doing his Devoyre to this young Saint and Martyr, in came the other Fathers, and courte-

courteouſly ſaluted *Jetzer*.

The *Sub-prior* whileſt he was playing the Chirurgeon, caſts his eye as at unawares upon the Table, or little Altar before mentioned; and there he ſpies the ſhreds of Cloath with the Seals, Croſſes, and drops of Blood: He asks *Jetzer*; In the Name of God what are theſe? Hereupon *Jetzer* begs their patient attendance, and directing his ſpeech to his Confeſſor, opens to them the whole Myſtery: They all expreſs an extraordinary Raviſhment of Soul, and that they might the more extoll theſe Divine Miracles, they called in ſome other of the Friers: forthwith every one attires and arrayes himſelf in his Sacerdotal Habiliments; (the *Sub-prior* with a Conſecrated Lamp in his hand) and in this Equipage they come from the Veſtry, and fall down before *Jetzer*'s Table, and Adore the precious Blood of Chriſt, upon the afore-mention'd Seals. Then they take it up with marvellous Reverence, and carry it from *Jetzer*'s Cell into the Veſtry; and place it in a Box, richly adorned with Gold and Silver.

They

They could not conceal these Miracles, you may be sure, but present this new Saint to the admiration of all their friends; and blaze abroad the story of these Mysteries, sending, for rare Presents to their choicest friends, some Shreds of that fine Linnen colour'd with the blood of *Jetzer*'s wound, as a thing extraordinarily Sacred.

The Fathers out of respect to this eminent Saint, provide him a close Couch, where he might repose him in the day-time, that he might not be molested by importunate Visitants, without special permission of the Grandees; charging frier *Oswald* to take particular charge of his Cell, and Bed; and his father Confessor constantly to lead him to his Bed, to see him well and warmly covered; but the Prior exceeded all in respect to him, which he testified by building a Chamber without the Cloyster, from whence he might have an eye upon him; but indeed that he might thence observe who came in, and went out; and was most exact to register the whole proceeding of this affair, that he might notifie

it

it to thoſe of his own Order, and in due time to his *Holineſs* himſelf.

Upon the Feaſt of the *Annunciation*, the Lecturer gave them a Sermon in the Chappel upon this Subject. He told his Auditors that God had wrought ſuch extraordinary Miracles amongſt them, that perhaps few Ages could parallel, that they had great reaſon to beg of God a Bleſſing upon them, that they might tend to his glory, to the Benefit not only of the City of *Berne*, but all *Switzerlend* in general.

The Fathers all this while were baiting at him, and furniſhing him with new Inſtructions, how to behave himſelf, in caſe the Virgin *Mary* ſhould again appear to him; and expreſly charged him, that he ſhould ſift her more narrowly about the point of her Conception, and this Blood upon the Linnen: And that the rather (ſaid they) becauſe *Thomas* of *Aquine* had written, That our *Saviour*, at his Aſcenſion, had *carried with him to Heaven all the Blood that ever he ſhed upon Earth*; which if it were true, 'twas impoſſible there ſhould be any, either at *Berne*, *Cologne*, or *Marſeilles*.

Upon

Upon *Palm-Sunday* following, the *Lecturer* appear'd again to *Jetzer* in the ſhape of our Lady; ſhe comforts him, and exhorts him to continue firm in her Service, ſhe anoints his wounded hand, bleſſes it, and binds it up with rags of Linnen, which were ſent up and down City and Countrey as great Preſents, and precious Reliques; and then ſpake after this manner:

Frier John, *my dear Friend; I know very well what thou wouldeſt ask of me; Doubt not, ſcruple not in the leaſt, the Revelations that I have made to thee; what I have commanded in my Sons Name, ſee that it be duely and exactly executed; but know nevertheleſs, that the Ancient Doctors of the Church,* St. Auſtin, Anſelm, Bonaventure, Bernard, *and* Thomas, *have taught orthodoxly about my Conception; though it be true, that ſome of their Commentators have wreſted their words, perverted their meaning, and thereby abuſed the World. Some men are guilty of mortal ſin, in not believing* St. Catherine *of* Sienne, *and* St. Lucie *of* Ferrara, *to be in the Number of the* Saints. *As for*

for Scotus, *he was corporally carried away by the Devil into a far Countrey, where being condemn'd of Hereſie he was buried alive: The Council of* Baſil *which ſilenced the Truth, is void to all intents and purpoſes; was the Cauſe of a horrible Schiſm, and therefore juſtly condemned by* Pope Eugenius: *As for the Blood of Chriſt which is now to be ſeen in the three forementiond Covents, none ought to wonder at the matter; for what grace or favour is there too great which my Son at my Petition, or rather Command, would not grant? If I ſhould now ask him to open his ſide, and give me more of his Blood, doſt thou queſtion but that he would readily doe it? Let none therefore be ſo bold as to doubt, that he left me his Blood at his departure; and in the ſecond place to* Mary Magdalene *his dear Friend; which we indeed for the perpetual memory of the thing have preſerved, and preſented out of particular reſpect to* Cologne, *and now lately by thee to this our beloved Covent at* Berne, *having ever ſince my Aſcenſion kept it by me as a rich treaſure to be diſpenſed, and diſpoſed of, as I ſhould*

ſee

ſee occaſion, to quench the ſparks of kindling Hereſies, which I fore-ſaw would ariſe in theſe latter dayes about my Conception: *As for* Mary Magdalene, *ſhe parted with hers at her death.*

When *our Lady* had thus plaid her part, ſhe gave him the Benediction, and recommended her ſelf to the good Fathers through the hole in the wall, and civilly withdrew, only ſaying; That ſeeing ſhe had much more of that nature to Reveal to him, ſhe would not fail ere long to reviſit him; that in the mean time he ſhould make an exact Relation of what had paſſed to his *Confeſſor*, and to the *Prior*, as the moſt knowing and intelligent perſons (except himſelf) in the whole Covent.

The *Sub-prior*, had during the progreſs of this affair drawn up in writing what had hitherto paſſed, and made a Journey to *Ulm*, to adviſe with the *Prior* there upon the management of the buſineſs. The *Prior* being a man of great Caution, adviſed him either to ſtop and make a full-point where they were, and tempt their good fortune no further, or to proceed with extraor-

dinary Circumſpection; but ſeeing there would ſhortly be a Convocation of the moſt eminent Fathers of their Order at *Pforcheim*, by reaſon of a *Chapter General* there to be held, the *Prior* and the *Lecturer* ſhould there meet, to take their future meaſures in proceeding from the advice of thoſe ſage and Reverend Fathers.

Not long after the Steward of the Covent, and Lecturer, in purſuance of this deſign, made a ſtep, the one to *Vienne*, the other to *Lutzelflue*, and up and down thoſe parts in *Oberland*, to preach the Paſſion, where they acquitted themſelves to the aſtoniſhment of the world with their fooleries.

The *Prior* in the mean time would needs act the part of our Lady, and dreſs *Jetzer*'s wounds, and told him ſome idle Stories about *Jeſus Chriſt*, which a ſilly Preaching Frier, whoſe crackt Brain could hold nothing but Whimſeys, had broacht up and down thoſe quarters: As that Chriſt was was crucified wholly Naked: That his right ſide was pierced with the Spear: That he died juſt at Eleven a Clock:

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That the *Virgin Mary* was not all the while under the Croſs, but *M. Magdalene*, who devoutly gather'd the Blood that dropt from his wounds as he hung there, and for ſureneſs took up the Earth with it. That Chriſt appeared upon *Eaſter-day* firſt to his Mother, who ſaw him both Body and Soul, but that the Apoſtles only ſaw him in a Viſion: That when *M. Magdalene* toucht Chriſt, the marks of it appear'd in his forehead ever after; with abundance of ſuch impertinent ſtuffe, wherewith the doating Friers uſed to fill up their Sermons.

Upon *Eaſter-Eve*, the Lecturer being returned from his Journey, two of their Friends amongſt the Burgeſſes of the City, namely, Mr. *Martyn* a Goldſmith, and Mr. *Luke* a Glaſier, had a ſtrange itching humour to ſee and hear the *V. Mary*; which communicating to the Fathers, and they aſhamed to deny, and yet afraid to grant, yet importunity at laſt prevail'd, and they were deſir'd to wait the Virgins leiſure. At laſt when they had almoſt quite worn out their patience

to the ſtumps, as they ſate with two of the Fathers big, or rather burſting with expectation, out comes the *Novice Megerlin*, who for that time acted the Virgin, in all his Accoutrements: his firſt feat of activity was to put out the Lamps, and then applying himſelf to *Fetzer*; Commanded that the Fathers ſhould drive on the point of the *Conception*, with more vigour and zeal; and when he (or ſhe) had beſprinkled them with Holy Water, and after a ſtrange faſhion lighted the Lamps again that were in the croſs walk of the Covent, uſing the benefit of their ſurprize, diſappear'd without the leaſt ſuſpicion given to their ſuperſtitious noddles.

Now theſe credulous fools were fob'd off with a very ſhort interlude, leſt too long a Viſion might have produced ſome accident that might poſſibly have rub'd up ſome jealouſie in their dull brains, of Impoſture and Forgery.

Eight dayes after *Eaſter* the four Fathers which were the main Wheels in the Engine, being in cloſe Conſult, the

Prior

Prior of *Baſil* made them a Viſit to ſee the ſport, and that he might contribute his Mite to this bleſſed deſign, he brought with him not only a fine robe of a whitiſh grey for a property, but curious Vizards, and Masks, and ſome cunningly contrived Engines to accommodate the Puppet-play, and ſome ſmall Wafers, which the *Subprior* could varniſh and paint over with admirable artifice. They waited for an opportunity wherein they might give the Spectators a trial of their skill, during the time that the *Prior* of *Baſil* ſojourn'd with them.

Now for a preparation to their deſigned Comedy, they brought the Sacrament in its Pixe, and placed it on the Table, together with a Treatiſe made by *Bernardin de Buſtis* the *Cordelier*; as alſo another Tract written by the ſaid *Prior* of *Baſil*, in confutation of the ſaid Treatiſe of *Bernardin*, and adviſed *Jetzer* if ever the *V. Mary* ſhould appear again, he ſhould ſpeak thus to her: *If thou beeſt verily the mother of Jeſus Chriſt, worſhip thy Son here before thee, carry him unto his*

place; and tear in pieces that Treatiſe which is erroneous about thy Conception: That night the *Lecturer* appeared in the ſhape of the Virgin, and kneeling devoutly before the Sacrament, worſhipt it, ſaying withal, *Yes! yes! this is my Son!* and then takes the Treatiſe of *Bernardin de Buſtis*, tears it all in pieces with indignation, and then turning to *Jetzer*; *Doubt not of the Truth of my Revelations, which I have now ſo Authentically ſealed and atteſted.* And preſently ſhe carries the Sacrament away with her, and conveighs it to its own place in the Chappel.

In the Morning the fathers gave him a Viſit, to whom he gave a particular account what had paſſed, ſeeming to queſtion the truth of theſe apparitions; for his Confeſſor had put this Crotchet in his head, that from thence he might take an occaſion to ſet on foot a new game: To whom the *Prior* of *Baſil* anſwer'd; *Brother* John, *An evil Spirit could never worſhip and carry away the holy Sacrament: Why* (replyed the *Lecture*: cunningly,) *did not the Devil carry our Saviour to the top of an high Moun-*

Mountain? The iſſue of this diſpute was, they all agreed, that *Jetzer* ſhould conjure the Spirit upon its next appearance, *by the Power of God the Father, God the Son, and God the Holy Ghoſt*, to tell him directly, whether it were a Good or an Evil Spirit? And if it ſhould anſwer, that it was a Good Spirit; that then he ſhould command it by virtue of the aforeſaid Charm to ſay One *Pater Noſter*, one *Ave Mary*, and the *Creed*, which without queſtion would be impoſſible for any evil Spirit to doe.

Matters being thus laid, the next night comes the V. *Mary*, with great ſtate and pomp, uſher'd in with Wax-candles, which ſhe brought lighted with her from Heaven, and placed them very devoutly upon his Table; then drawing near to *Jetzer*, he began to Conjure her in the manner and form aforeſaid. To this ſhe readily Anſwers: *Yes, yes, I am a good Spirit, I am* Mary, *and* Jeſus *is my Son, whom I worſhipt viſibly before thee the laſt night, and then carried him away to the Altar.* 'If thou beeſt a good Spirit, (replyed

'*Jetzer*) let me hear thee ſay diſtinct-
'ly thy *Pater Noſter*, *Ave Maria*, and
'*the Creed*! Hereupon ſhe falls down devoutly upon her knees, and repeats the *Lords Prayer*, till ſhe came to thoſe words, *And forgive us our treſpaſſes*, then turning to *Jetzer*: *Mark brother* John (ſays ſhe) *had I not been conceived in Original Sin*, I had ſmall cauſe to ſay, *forgive us our Treſpaſſes*, but rather, *forgive them their treſpaſſes*: This ſaid, ſhe went on with the reſt. Then ſhe begins her *Ave*, but after an odd faſhion; *Hail* Mary! *I am full of Grace*; *and Jeſus Chriſt my own Son is with me*; *Bleſſed am I amongſt women, and bleſſed is the fruit of my Womb*! Then ſhe falls to her Creed: And when ſhe had repeated thoſe words, *The third day he roſe again from the dead*, ſhe added, *And appeared unto me firſt, and not to* Luke *and* Cleophas, and ſo finiſht the remainder: And when ſhe had in ſhort ſaid, *Dear brother* John, *do not fancy that any evil ſpirit thus durſt appear to thee*, *'tis I the Bleſſed Virgin*: ſhe comforted him with Holy-Water, and taking up her candles, ſhe went

and

and placed them before the Image of our Lady, which ſtood in the Walk of the Cloyſter.

The fathers preſently found them, and told the Friers, that the Virgin *Mary* had brought thoſe Wax-candles with her from Heaven, which were of ſuch a ſtrange nature, that no power on Earth could light them, the Virgin her ſelf muſt come down from Heaven to do it, or it muſt never be done! Several of the Burgeſſes of the Town were ſhow'd theſe Holy Reliques, and their celebrated Properties, and when one or two had made a trial in vain, the third man it ſeems unhappily lighted them, which put the *Prior* into a great chafe, yet he had an Excuſe ready: ſaying, *That when we begin to undervalue the great favours of God, it's juſt with him to take away their virtue*; and ſo ſeem'd to come off pretty handſomly.

But *Jetzer* (at the inſtruction of his Confeſſor, who to make him more ſettled in his faith, taught him how to raiſe ſcruples) not being fully ſatisfied in the point, was reſolved upon an Expe-

Experiment to try the Virgins Patience, and thereby to gain, if poſſible, an unqueſtionable demonſtration of the reality of her appearance: the next time therefore ſhe appear'd, He very confidently ſpits three times in her face, and that it might be more effectual, he added: *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* Thinking wiſely, that the Devil being a paſſionate Spirit, he would never endure ſuch a high affront; But the Virgin anſwer'd him with ſingular mildneſs: *Dear brother, It becomes us to try the Spirits whether they be of God, and therefore thou haſt not ſinned by this thy Act.*

Now though *Jetzer* was abundantly ſatisfied in this matter, fully believing that this was indeed the Virgin *Mary*; yet they had cunningly put it into his head, to know the true difference between good and evil Spirits:

The four Engineers therefore, with the *Prior of Baſil*, to put all things for ever out of queſtion; and that *Jetzer* might arrive at a plerophory in the caſe, had provided them of a Wafer,

ſo

ſo artificially died of a fleſh colour, by one *Lazarus Dandalus*, a crafty young knave of their own Order, that might have impoſed upon a more diſcerning perſon than ſuch a Blockhead as *Jetzer*.

This *Dandalus*, you muſt underſtand, was originally a *Jew*, but at laſt was baptized, and enter'd into the Order of the *Dominicans*, under which Mask he practiſed his Villanies more ſecurely, till the Civil Magiſtrate in the end at *Lipſick* burnt him for his Rogueries: At preſent he was a proper tool for theſe Holy fathers.

The *Prior* of *Baſil*, for his ſhare in the Plott, had ſent to his Covent for ſome Wafers made twice as thick as the ordinary ones, which this *Dandalus* coloured ſo artificially, that the fathers promiſed themſelves rare ſucceſs in their deſigned Enterprize.

And now they Addreſs themſelves once again to *Jetzer*, telling him, that for a final determination of the reality of theſe matters, they would bring the holy Sacrament and place it in his Cell, upon the Table; counſelling him, that if ever the Bleſſed Virgin ſhould appear

pear again (which they reſolved ſhe ſhould) he ſhould more effectually conjure her, *by the power of the bleſſed* Trinity, *by the Paſſion, by the Body and Blood of our Lord Jeſus Chriſt,* to tell him in plain terms, whether ſhe were really the very Mother of God? whether her Revelations were of indubitable Truth? And if ſhe anſwered affirmatively; that then he ſhould reply, *If thou art the Mother of God, ſhew me which is thy Son, and carry him hence to his place*:

The project thus contrived, upon *Wedneſday* the fourteenth of *April*, they brought the Sacrament into his Cell, and placed it decently and reverently upon the Table; and on each ſide thereof placed a Wax-candle in the very Candleſticks which were conſecrated for, and uſed at the Maſs; but that night all was quiet, no *Mary* appear'd.

But the night after being the 15 of *April*, the *Prior*, and the *Father Confeſſor* entertain'd *Jetzer* with many flattering diſcourſes, mixing Inſtructions and Directions for his Behaviour

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in all future occurrences, whileſt the *Sub-prior* and the *Receiver* were fitting their Tools, Properties, and Engines for the *Show* : All things being ready, their Pulleys, Wheels, Screws, Wires, and Devices for the management of their Puppets orderly placed in the Receiver's Chamber, to give life and motion to the *Opera*, that was to be acted in *Jetzers* ; theſe Fathers conduct *Jetzer* to his Chamber, and having worſhipt the *Hoſte*, ſprinkled him with Holy-Water, drawn his Curtains cloſe about him, they civilly bad him Good Night, and departed.

Not much after Ten a Clock, the *Lecturer* in the Habit of the Virgin, comes in, and having put out the Candles on each ſide of the Sacrament, and the Lamp which ſtood in a corner of the Chamber, (which was uſually the Prologue to the Play, and the firſt feat of activity ſhew'd by the Virgin) ſhe marches up and down the room with great ſtate and Majeſty, and without ſpeaking one word good or bad, ſhe draws the Curtains, and giving him a daſh or two of her Holy-water, ſhe with-

withdraws; but not long after returns; with a little bag in her hand, and putting out a Candle which remain'd yet lighted in the room, there appeared in the place five other Candles miraculouſly lighted at a clap; that is, one on each ſide the Sacrament, the Lamp, and two others in the hands of two Angels, (which under the Roſe were the *Prior* and *Sub-prior*,) *Jetzer* now lying with his eyes wide open, to make obſervations, ſaw to his aſtoniſhment the Virgin hanging in the Aire, between the two Angels directly over the Hoſte; and preſently he falls a conjuring her as he had been inſtructed; *Art thou the* Virgin Mary? *then let me ſee thy Son; and carry him hence, and ſet him in his proper place*: Hereupon ſhe with much Devotion kiſſes the *Hoſte*, and opening the *Pixe*, takes out the two conſecrated Wafers, the one white, and the other red. (*Jetzer* knew nothing all this while of the red Wafer:) The red one ſhe kept ſecretly in her hand; and holding up the white one, *Behold* (ſaid ſhe) *brother* John, *my dear Son, my own fleſh and blood,*

blood, born of my body; and that thou mayſt now be aſſured, that both I, and all men deſcended from Adam *by ordinary generation, are born in Original Sin,* (excepting only my beloved Son, whoſe ſole priviledge it is) *and that thou mayſt know that thy holy Fathers ought to preach, and maintain this grand Article, yea and adverti ſe the Pope himſelf of it; Behold, I ſay, this* Hoſte, *yea this my Son, ſhall in the twinkling of an eye be tranſubſtanſtiated into the real and true body of Chriſt, and become viſible Fleſh:* And with that ſhe dropt the *red* Hoſte, which ſhe had kept cloſe in her hand, upon the Table.

Jetzer, at this was ſo ſurprized, that forgetting the Commands of the Fathers, not to ſtir out of his place, whatever he ſaw or heard; by a ſtrange Providence, haſtily puts on his Morning-gown, and ſtarting out of his Bed, runs directly to our Lady: They that managed the Engines ſtanding in the *Receivers* Chamber, that is, *Megerlin* and the *Cook*, ſeeing this action through the hole in the wall, whiſper'd one to the other, *See! ſee! by the blood of God,*

God, this young Raſcal is got out of Bed! The Angels in the mean time aware of the danger, had put out their Candles, and *Mary* endeavouring to do as much by thoſe two that ſtood upon the Table, *Jetzer* being very nimble, ſeized one of them, and with his other hand at the ſame time laid faſt hold upon her hand, ſo that ſhe was forced to drop the other white Hoſte, upon the Pixe.

Jetzer at this having diſcovered ſomething of the knavery, fell a weeping, ſtorming and raging moſt furiouſly, crying out; *O ye Rogues, and panderly Raſcals* (and all the ugly Names he he could think on,) *are ye not aſhamed thus to prophane the holy Sacrament and Blaſpheme the Name of God! to Abuſe our Lady, only to gull a ſorry wretched young man?* And immediately opening the door, he there finds the *Prior* of *Baſil*; he deſires him to come in, and ſee the Knavery, and deviliſh Subtilty of theſe Villains; but the Prior between fear and ſhame, deſir'd to be excuſed, and ſo retir'd; *Jetzer* comes back, and there he ſaw the diſguiſed Fathers coming down from their Engines,

gines, plainly now perceiving how the Roguery had been carried on : But the Fathers who were never wanting to themſelves, and knew how to make Impudence ſupply the place of policy, addreſt themſelves to him thus. *Come, come! dear brother* John, *be not ſo tranſported with paſſion; what has been done, was out of an honeſt and pious deſign, as you ſhall ſee evidently in a moment; compoſe your ſelf a little, that you fall not into* Mortal ſin, *by ſiniſter interpretations of the fact of your moſt innocent Fathers* : This ſaid, they withdrew themſelves into the *Receivers* Cell, there they quitted their Properties, their Masks, Viſors and all their Accoutrements, and ſo went to a Midnight Maſs, leaving poor *Jetzer*, toſſed with the ſtorms and tempeſts of his own breaſt.

After Maſs the Actors, in their Religious Habits came to ſeek for the two Wafers, which in the Scuffle dropt down; theſe they placed on the Altar, magnifying amongſt their friends in the Neighbourhood, theſe great Miracles, and by this means made a ſhift to pick the Pockets of theſe ſuperſtitious Bigotts,

gotts, of no inconſiderable ſummes.

Nevertheleſs the Fathers being thus ſurprized, and taken in the very Manner, though they ſet a good face on't, yet thought it adviſeable to uſe more precaution for the future; and after mature deliberation in a full Conſult, the management of the deſign (if poſſibly it might be retrieved) was committed to the Confeſſor, who early next morning ſtealing into *Jetzer*'s Cell found him faſt aſleep, tyred out with the turmoils of the former night: He ask'd him very kindly how it was with him, hoping to ſweeten and gain him over to them with good words; But *Jetzer*'s Choler awakening with him, flatly told the Confeſſor, that he was now abundantly ſatisfied, that this whole buſineſs was nothing but pure Legerdemain and Knavery; that he knew very well who the Raſcals were that had abuſed him, and that though he had no friend to right him, he believed there was a God, who would vindicate his Cauſe, and take ſignal vengeance upon them: The *Father Confeſſor* ſaw himſelf in a wrong box,

and

and had no defence but to proteſt, and ſwear by whatever was ſacred, that they were perfectly innocent, and that he ought not once toentertain a thought ſo ſcandalous; that perſons of their Character were capable of ſuch groſs impiety, which would infallibly draw upon their heads the wrath of a juſt God. And that indeed whatever they had done in this laſt Scene, was for no other end but to prove whether he could diſtinguiſh between counterfeit Apparitions and true: And ſeeing he had entertain'd ſome unwarrantable ſuſpicions about the truth of the former Miracles, it was a righteous thing with God to try him with this one fallacy; which yet was in mercy to him, and to them all, ſeeing at the ſame time he had got a ſight of the Sacrament ſo wonderfully Tranſubſtantiated, which the very night before, our Lady had placed upon the great Altar of the Church.

During theſe diſcourſes, came in the other Fathers, who found him in a Paſſion, yet beginning a little to come to himſelf: which they perceiving,

and

and that his main pike bore directly againſt the *Lecturer*, they began to mollifie him with the moſt ſugred words imaginable, proteſting and aſſuring him, that whatever they had herein done, was meerly upon this account, to try his Diſcerning skill, their whole diſcourſe aiming at the ſame mark with that of his Confeſſor. Amongſt others, the *Prior* of *Baſil* with vehemence aſſerted, That he now evidently ſaw that our Bleſſed Lady would not ſuffer a perſon of his Sincerity ever to be impoſed upon, in a matter of that weight and concernment, which plainly demonſtrated to him, that all the former Apparitions were of unqueſtionable reality, ſeeing this one pretended Viſion was by Divine Power diſcovered: And that from this time forward the Fathers might confide in his honeſty and integrity, who was ſo highly favour'd from Heaven: But ſtill *Jetzer* ſtuck at it, and could not ſo eaſily be beaten out of it, but that all was a Juggle, and particularly that the *red Wafer*, which they ſo much magnified, was no better than a piece

piece of forgery.

At theſe words the Fathers were in a peck of troubles, they ſaw themſelves in a ſnare, which they could neither break nor looſen, at laſt one of the Company, ſince they fared no better by Argument, went to downright humiliation; *For Gods ſake Dear brother* John (ſaid he) *ſpeak not ſuch a word, if you love us, you will utterly ruine us all, if you perſiſt in your obſtinate incredulity; you are bound to believe upon the Credit of your Superiours that the thing is reall; otherwiſe we aſſure you we ſhall not give you the Sacrament, and then wo be to you, you are loſt for ever! you ought rather to return moſt humble and hearty thanks to God for his ſpecial Grace and Favour towards you; to Abide firm, and fixt in your obedience both towards God, and your Fathers, who are not a little pleaſed (*I can tell you*) to ſee the faithfulneſs of the* Bleſſed Virgin *to you, in not permitting her dear ſervant to be cheated. Therefore be wiſe (*Dear Brother! *) repent ſeriouſly of your raſh Cenſures, and beg of God pardon for your unſeemly behaviour*

haviour: And without more adoe they roſe up, and left the poor wretch to his Meditations.

The Saturday following, theſe loving Fathers invited *Jetzer* to Dinner at one of their Chambers, but he was ſtill ſick of the ſullens, and ſaying, if they gave him Roaſt-meat, they would beat him with the Spit, he flatly refuſed to accept their Invitation: Well (if *Jetzer* would not come to them out of Pride, they out of Humility would wait upon him: (though ſome may ſuſpect that other motives were at the bottom) The *Prior* therefore carries with him a good Number of Wafers; the *Sub-prior* takes with him a Baſon, the Blood of a Pullet newly killed, (which yet for more ſureneſs they had mingled with a little water) now the deſign was to aſſure *Jetzer*, that the *red Wafer*, about which ſuch a ſtir had been made, was really tranſubſtantiated, and no Art of man could imitate it: They therefore pretending that they queſtion'd the truth of the thing as well as he, and that there might poſſibly lye hid ſome Impoſture in it, which

which they could not diſcover, told him they were come to make ſuch an experiment before his eyes as ſhould one way or other put him and them out of all further doubt: Then every man takes a plain Wafer, and with a Feather applies the Chickens blood to it, but it would fix no colour; then they deſir'd *Jetzer* with his own hands to try the ſame experiment with the other remaining Wafers; and when he had done his beſt, it would riſe no higher than a pallid whitteriſh colour; whereupon they all avow with moſt dreadfull Oaths and Curſes, that the aforeſaid *Hoſte* could be no other than the very Body and Blood of our Lord, which the B. *Virgin* had brought with her from Heaven; and that he was now bound in Conſcience to believe it, and to hold for real all the aforeſaid Apparitions, and to own the Fathers for perſons of honour and integ ity.

Whileſt this pleaſant Comœdy (through the ill management of ſome of the chief Actors) had like to have had a Tragical end, the wicked Varlet *Dandalus* ſhow'd 'em a fair pair of heels,

heels, and honeſtly ran away; The *Prior* of *Baſil*, with one of his Friers *Bernard Sangar*, prudently retired to their own Covent, under pretence of fitting themſelves for their Journey to *Pforcheim*, waiting till the Fathers of *Berne* ſhould call on them, that ſo in one Company they might meet at the *Chapter*.

The *Prior* and the *Lecturer* being juſt upon their departure, they committed the grand Affair in hand during their abſence, to the *Sub-prior* and the *Receiver*, and *April* the 20th ſet forwards.

The *Sub-prior*, for a *Specimen* of his Art, after his Midnight Maſs, came in the ſhape of the V. *Mary*, to give *Jetzer* a ſhort Viſit; and a ſhort one it was, for when ſhe had ſaluted him, and through the hole in the wall, wiſht a good journey to the good Fathers that were now upon the Road, ſhe diſappeared, rejoycing that ſhe had come off ſo handſomly.

The Fathers being now arrived at *Pforcheim*, with the *Prior* of *Baſil*, related to their moſt intimate Confidents, namely,

namely to their Provincial, to the Prior of *Cologne*, and Dr. *Servatius Frankel*, the Priors of *Heidelberg*, *Stutgard*, and *Pforcheim*, what progreſs they had made in the Deſign, with their good and evil Succeſs therein, craving their advice, and what was to be done further.

And in full *Chapter*, the matter was reported to thoſe *Venerable Fathers*, as a moſt holy and miraculous Providence of God; yet could they not ſo colour the buſineſs, but that the greater part of that Aſſembly perceiv'd there was ſome ſleight of hand in the thing. Much debate there was about it; ſome adviſed, that the whole of it ſhould be ſuppreſt, and never brought to light, leſt coming to be ſcanned by curious eyes and prying heads, the forgery ſhould appear to the World: others on the contrary adviſed, only to let it reſt for the preſent, and wait what might further fall out, and that from the iſſue of things they might proceed as they found occaſion: In fine, it was agreed that the affair ſhould be committed to thoſe Fathers who ſhould

have ſuffrage in the *Chapter general*, not long after to be held at *Lyons*, to enquire more amply into the Intrigue as they paſs'd by *Berne*; and from the circumſtances which they ſhould find, to make a full report to the *General Conſult*, and from thence to take due meaſures in their proceedings.

But the *Sub-prior* all this while, at *Berne*, ſtoutly purſued the Project, according to the Inſtructions left him by the Prior, at his Departure: And on the ſixth of *May*, reminded *Jetzer* of that Promiſe the *Virgin* had made him, of honouring him with the other *four wounds* which he yet wanted to accompliſh his happineſs, though the poor fellow thought he had e'n enough and too much of the former: The *Sub-prior* in order to this, with much Addreſs and devotion waſhed his feet, that they might be clean, and meet for ſo great a favour; received his Confeſſion, gave him punctual Inſtructions how to behave himſelf in the ſequel, and for his Supper gave him a *Meſs of broth*, which compoſed him to a ſweet ſleep, and, when he was well in bed, beſtow'd on

on him good ſtore of Holy-water, and for the preſent bad him good night.

Not much after Midnight he returned diſguiſed like the *Virgin*, and thus ſalutes him: *Behold! I am the* V. Mary, *thy Protector, who have hitherto preſerved thee from all Cheats and frauds: Thy holy Fathers are perfectly innocent, whoſe only Deſign was to prove thee, that hereby my real Apparitions and Revelations might be rendred more conſpicuous and glorious; and ſo they ſhall in the iſſue appear, if thou behaveſt thy ſelf tractable to my good pleaſure. I am now ſent to thee by my dear Son, who prizes thee as a ſpecial friend of God, to honour thee with the four remaining wounds of his Paſſion, to convince this Incredulous Age that he is really in Heaven, and to give Faith and Credit to thoſe wonderful Signs and Miracles which in thy ſight have already been performed. Receive therefore with an obedient and zealous heart theſe wounds in honour of my Son, and for confirmation of the Truth.* Jetzer was loath to undergoe any further Penance of this nature, had no great Ambition to be a Martyr, and therefore

anſwer'd. *Alas! ſweet and dear Virgin, why doſt thou thus trouble thy ſelf with me?* She replyed, *Come, come, no more of this reluctancy againſt the Divine pleaſure!* Well (ſays *Jetzer*) ſeeing it muſt be ſo, *Thy will be done!* The Virgin with great expedition and dexterity, *pierces his other hand, both his feet, and his ſide,* with the aforementioned Dagger, which ſo conquer'd his Reſolution and Devotion, that he could not contain himſelf at every wound from crying out bitterly, *Alas! alas! precious* Mary *the Mother of God, why doſt thou thus torment thy poor ſervant? Jetzer* in the midſt of his Dolours obſerved, that the Virgin did not pierce his feet quite through as ſhe had done his hands, and being deſirous to know the Reaſon, ſhe anſwer'd, *O dear brother,* 'tis becauſe thou mighteſt not tread upon ſuch tremendous and ſacred marks: In concluſion, ſhe exhorted him to all due obedience to God and her ſelf, who had accounted him worthy to partake of the ſufferings of the Son of God; ſhe charged him moreover to exerciſe patience, to be much

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in the acts of piety, to be conſcientious in obeying his Superiours, and to be fruitful in good Works; to faſt, pray, and receive the Sacrament often: And when ſhe had bleſſed him with holy Water, ſhe departed, leaving him this ſweet conſolation, that ſhe would reviſit him in a few dayes; And preſently all the Candles were miraculouſly lighted, and the Bells rung of their own accord, to the great aſtoniſhment of all the other Friers.

This was a happy Advance towards the retrieving of the Deſign which was almoſt grown deſperate, and now fluſht with hope, the *Sub-prior*, the *Receiver*, and *Maſter-Cook*, came in, and askt him what ayled him to cry out ſo grievouſly, and ſo often, upon *Mary*? He anſwer'd, Be content at preſent, and perhaps to morrow you may know more. But the *Cook* who had the charge and care of his Bed, making as if he had accidentally taken up the Rug, ſuddenly eſpying his wound, told the reſt of his Companions, who after their firſt amazement caſt themſelves down upon their knees,

and with profound groans and ſighs kiſſed his pierced hand; but the *Sub-prior*, whoſe Devotion had not quencht his Charity, runs with all ſpeed to ſeek ſome linnen rags to bind up his wound (which yet they had ready prepared;) and brings with him thoſe ſhreds left by our Lady on purpoſe for this Service: He uſed alſo an excellent Salve which he had of Mr. *Henry Haller*, which was proper to prevent the ſwelling and inflammation of thoſe wounds, and thus having skilfully dreſſed them, they left him to his Repoſe.

This miſerable *Jetzer* being now made a ſecond St. *Francis*, and a Martyr of Chriſt, that he might the better act the Enterlude of the Paſſion, which they deſign'd him for, the *Sub-Prior* conſulted his Books. Amongſt others, there was one which he had from one *Martyn* an *Organiſt* of *Botzen*, a famous Conjurer: by the help of this Book, he raiſed a Devil in Humane ſhape, but of a ſwarthy colour and complexion, who ask'd our *Father* what he wanted? The *Sub-prior* anſwer'd; It was to be inſtructed, how

how he might make a Potion for *Jetzer*, the Receipt whereof might diſpoſe him to act the Paſſion of Chriſt: The Devil told him, he would willingly reveal to him the grand Secret, provided always, he would ſolemnly renounce God, and ever after to Conſecrate Maſs, and give up himſelf Body and Soul entirely to his diſpoſal, and all this to be by a Deed written, and ſigned with his own blood: This Miſcreant accepted the Conditions, and was thereupon thus Inſtructed: That he ſhould take ſo much Chriſme, Holy-water, Palmes, Wax from the Candles conſecrated at *Eaſter*, of conſecrated Salt, of the Hair and Blood of an unbaptized Child, of Quick-ſilver and ſuch other Ingredients, which being mixed according to Art, and bleſſed upon *Candlemaſs-day*, and perfumed with Incenſe of Myrrhe, he ſhould make a Potion in the Name, and under the Auſpices of the Devil; which Liquor ſhould be impregnated with the energy of as many Devils as there were of the Infants hairs put into it, which ſhould perform whatſoever he ſhould

enjoyn them: This Preſcription the *Sub-prior* faithfully made up, and put it into Phials for Uſe.

The Friday after his Inſtructions, he reſolv'd to make an Eſſay of this potion upon *Fetzer*, and for the doſe he gave him only a Spoonfull in a glaſs of Red Wine; which immediately diſcovered its operation in cold ſweats, heaving and ſwelling of his Breaſt, itchings all over his Body; as if he had had a Piſmires neſt in him; attended with terrible cracking of his bones, and ſo exceeding ſick he was at heart, that for an hour he could neither ſpeak nor hear: whileſt this wretched Patient's Phyſick was thus working, the *Sub-prior* tyes his Head with a Scarf, draws his Cowl over his Head and Face, opens all his Wounds and Dreſſes them, which without ſeeming ſenſe he endures; and when he had privately conveyed him into their Chappel, calls in Spectators to Entertain themſelves with this Tragedy.

And firſt, he caſts him down on his knees on a low ſtool, which ſtood before a little Altar, whereon the Images of St. *Domi-*

Dominick and St. *Francis* ſtood, where was alſo a table repreſenting the Paſſion of Chriſt: there he Prayed ſilently, toſſing his Arms about, and at times ſtretching out his Hands, ſmiting his Heart and Breaſt; and this Act of the Tragedy theſe Impoſtors call'd, *the Mount of Olives*: By and by he riſes up, tottering and trembling all over his Body, and this (forſooth) they call'd, his *Seizure and Impriſonment*. Then he falls down, as if he had been in an *Epilepſie*, and knockt his Head againſt the ſtool, for pain and madneſs; and this muſt be the third Act, and called, *His Crowning with Thorns*. Then he began to ſtretch out one of his Arms, and then the other, his Hands and Feet being ſtrangely diſtorted and twiſted, as if he had been in a Convulſion-fit, which were ſo fixed in that poſture, as if they had been tyed with ſtrong cords; the ſtrongeſt Perſons in the Company attempting it, could not in the leaſt move them out of that poſture: then did he ſeem to be juſt a dying, his body quaking, his teeth grating, and this you muſt call *the Paſſion of the*

Croſs. A ſight it was ſo horrible, and not to be expreſt by words, that a certain *Canon*, whom curioſity drew thither to behold the Play, fell down in a Swoon, and was carried out of the Chappel. In a while he drew in his Arms to himſelf, placing them in the figure of a Croſs upon his Belly, his Feet he ſtretch'd out at length, where they lay in their Natural Site; and thus he continued without any perceptible motion, and this they called *His Death and Burial.* At laſt he came to himſelf, began to ſtir, and got upon his Feet, and this was the laſt Act, and called *the Reſurrection*: And when he had gone through this Purgatory, the charitable Fathers gave him a Cordial to revive his Spirits, and ſo conducted their ſilly Martyr to his Cell.

But believe it, the poor Patient had enough of their Preſcriptions, and the Effects of it ſtuck to him ſo troubleſomely, that he was hardly brought to run another courſe: theſe Fathers therefore addreſs'd him with ſubtle inſinuations, that he ſhould not rob himſelf of the Honour of being a fellow-

ſufferer

ſufferer with Chriſt; and that the Potion given him was the moſt Innocent thing in Nature, being nothing but Holy-water, Chriſm, and a little Conſecrated Wine to give it a flavour, which of themſelves could not produce ſuch Symptoms; but his Paſſion was to be aſcribed to a Supernatural Cauſe; that he had great Reaſon to praiſe the Grace of Chriſt, which had Dignified him in a way almoſt Peculiar, and whereof very few of the Bleſſed Saints were ever partakers: With theſe words they ſo wheadled the ſimple Sot, that for ſeveral days together he was drawn in to make them the ſame Paſtime, with his own inexpreſſible torments.

About this time, the two Fathers ſent to *Pforcheim*, return'd; and with them, or ſoon after, there Arrived at *Berne* the Deputies of that *National Chapter*, in Order to their Attendance at the *General Chapter at Lyons*, namely, the *Provincial* himſelf, with *Lawrence Obkick* (to whom this Comedy was not at all agreeable;) the Priors alſo of *Cologne* and *Baſil*, Doctor *Mang-*

witter,

witter, *Paul Hug* of *Ulme*, with ſome others, who having taken particular cognizance of the whole progreſs of this Affair, pleaſed themſelves mightily with the conceit what an huge Advantage their Order ſhould get by it over their Enemies; one thing onely diſturb'd their ſatisfaction, that *Jetzer* had ſo unhappily diſcover'd the Roguery, which though they had pretty well healed by their ſecond Artifices, yet it was judg'd convenient by the moſt wary of theſe Fathers, to deſire the Provincial to give *Jetzer* a Viſit, to ſift him throughly whether he had any fixt apprehenſion that upon the whole matter he had been abuſed: And indeed by his looks and anſwers he diſcovered evidently that there were ſome remaining flaws of unhealed ſuſpicions in his Breaſt, which he could not clearly remove, though with all imaginable Induſtry he applyed himſelf to it.

Hereupon he calls all the Fathers before him, gravely reproves them for entring into theſe dangerous Intrigues, for though he could have applauded ſucceſsful Knavery, yet was he

he unwilling to bear the ſhame or puniſhment of what would more than probably in time come to light: the Fathers had one Excuſe, but it was an approved one, that they had a Pious and Holy intention in all they did, and hoped that their zeals to the Truth, and the credit of their Order, would Atone as great aFailing as that came to. The Provincial ſmiled, and not willing to diſcourage a Pious Deſign whilſt there was any hopes of a fair Iſſue, he went again to *Jetzer*, and gravely exhorted him to continue conſtant in his Obedience to his Superiours, to believe that they were Perſons of ſevere Integrity; and having, as he thought, ſomewhat ſweetned his ſurly Humour, left him to himſelf.

The next day the Prior of *Baſil* reſolv'd to have a Bout with him, and when he had made his Approaches with all the Art and Subtilty imaginable, he found *Jetzer* as croſs-grain'd, and awkward in his Faith of the Apparitions, as ever, eſpecially in the matter of the coloured *Hoſte*; ſo that in Concluſion, ſome of the Fathers beſt Friends, and ſuch

ſuch as were of the moſt diſcerning heads, adviſed them to make ſure work, to diſpatch this peeviſh Fellow with a Doſe of Poyſon, preſuming he would tell no tales in the other World: And that they might the more ſecurely do it, they agreed to give him the aforementioned Potion, mixed with ſomething that would do the Feat, that ſo when he came to Act the Paſſion again, the ſimple Spectators might believe that in his Extaſie his Soul Departed, and was tranſported to Heaven by the Angels.

As ſoon as the Fathers Strangers were gone, the *Sub-Prior*, who was hardned in his Roguery, to his own Ruine, fell to work again, and Cook'd him a Meſs of Broth well ſeaſoned with Spiders and other Poyſons, telling *Fetzer*, that the Fathers would come and Dine with him, and had ſent him a Meſs of wholſom Broth to ſtay his Stomack, becauſe it might perhaps be ſomewhat late ere Dinner was ready: He falls to crumb his Pottage, and as dull a Blockhead as he was, yet obſerved, that ſo far as the Bread was

wet

wet with the Broth it turned of a greeniſh colour, and that there were ſome yellow Seeds mingled with it; a confuſed ſuſpicion began to dawn in his Brain, that there might be miſchief intended; ſo that for all that the *Sub-prior*, and he that waited on him could do for their Lives, he would not be perſwaded to taſte a ſpoonful. This vext them, but ſaying little, they went out to give their Confederates an Account how ill-favouredly the Project had ſucceeded.

Jetzer, as ſoon as they were gone, throws his Broth out of a ſide-window, which lookt into a little Yard, where the Fathers for their Pleaſure kept young Wolves: theſe greedy creatures made no ſcruple of the Meſs, but haſtily lapt it up, who in a while turned up their Heels, and gave *Jetzer* an ocular demonſtration what kindneſs the *Sub-Prior* had for him. At their return he gave them a round rattle, and ſpared none of his courſe Eloquence to tell them their own; all which the *Sub-prior* would have evaded, by telling him, that he was an ungrateful Raſcal, a wicked

wicked Varlet, to Reproach them with what they abhorred from their Souls; and that it was no wonder if it killed the Wolves, ſeeing ſome things were rank Poyſon to Beaſts, which were wholſom Food to Man, as he endeavoured to prove by ſome Inſtances; and he being no great Philoſopher, had his Mouth ſtopped, but his Mind not at all ſatisfied.

Towards the end of *June*, the Provincial with his Colleagues return'd from *Lyons*, having diſpatcht no buſineſs, becauſe the *Italians* of their Order durſt not hazard themſelves in *France*, for fear of the Wars, which then were hot in that Countrey; and therefore their *General Chapter* was Adjourn'd to *Padua*, whither the *Germans* Delegated Dr. *Munken*, and Dr. *Paul*, in the Name of the reſt. As ſoon as theſe Fathers came to *Berne*, *Jetzer* made a heavy complaint to them, how his Life had been attempted; whereupon the Provincial promis'd to Examine the matter, and to do him Juſtice in it: Upon the Meeting of all the Fathers, they all pleaded

for

for themſelves what they had before done to *Jetzer*; ſo that the buſineſs fell, and came to nothing, and *Jetzer* muſt go ſeek his Amends where he could get them: But to give him ſome Satisfaction, Dr. *Amman* of *Strasburgh*, gave him a Gold Ring to wear on his Finger, which he proteſted, was out of meer Honour and Reverence to that Holineſs which he ſaw ſo eminently appear in him: But at his Departure, the crafty Doctor told *Jetzer*, that that Ring was a Relique ſo Sacred and Precious, that it ought not to be expoſed to the danger of being loſt, and therefore with *Jetzer*'s good leave, he would keep the Ring for him, as ſafe as if he had it in's own poſſeſſion; bidding him not doubt, but that the Virtue of this Conſecrated Ring would reach him at a far greater diſtance than that was.

Whilſt theſe Strangers Sojourn'd at *Berne*, the four deſperate Accomplices in the Deſign, reſolving to puſh forward the Project to the utmoſt, agreed to give them another proof of their Art, and accordingly, after Midnight Maſs, the *Sub-Prior*, in the ſhape of the

Vir-

Virgin Mary, and the *Lecturer*, Perſonating St. *Cicily*, entred his Cell. The V. *Mary* firſt began. *O bleſſed Brother* John! *my Son* Jeſus *hath ſent me once again unto thee, charging thee to preſs thy Holy Fathers to purſue his Command and mine.* St. *Cicily* took her turn, and ſaid, *I am Saint* Cicily, *the Hand-maid of the ever bleſſed Virgin, in whoſe train I have oftentimes appeared to St.* Dominick, *the Patriarch of your Holy Order; be Faithful and Obedient.* —— And as ſhe proceeded in her Oration, *Mary* very Officiouſly addreſs'd her ſelf to examine *Fetzer*'s Wounds, whether they were perfectly cured, and (as ill-luck would have it) he knew the Officious hand; ſo that not able to ſuppreſs his reſentments, he ſtamps and rages, frets and fumes unmeaſurably, crying out, *What, ye Rogues and Raſcals, will ye never leave Perſecuting a miſerable wretch?* The *Sub-Prior* was ſurprized, but had an Anſwer ready, *Dear Brother, this was onely to prove thy Sagacity in theſe matters: Compoſe thy Paſſions, and do not diſturb the Covent with theſe Outcries!* and ſo ſaying, they diſappeared.

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The *Provincial*, before his Departure ſuſpecting the Iſſue, Adviſed theſe daring undertakers to proceed no further therein, but to let it die of it ſelf; and upon his Report thereof to the *General* of their Order, and four other of the moſt *Eminent Divines*, they gave their Judgment, That this Affair could not be of God, but was undertaken and managed by the Inſpiration of the Devil; however they were over the Shooes, and would be over the Boots too, and therefore without any regard to the Diſpleaſure and Juſt Indignation of God, reſolv'd to make a ſhaft or a bolt of it: And knowing, that if they ſhould let the matter die, it would come out at laſt, to their ſhame before the World, they reſolv'd, either to gain their deſign'd point, in confirming their Doctrine by the credit of theſe Apparitions and feigned Miracles; or if *Jetzer* were unmanageable, they would rid their Hands and the World of him by Poyſon.

In the City of *Berne* there was one Mr. *William Dieſbach*, an Ancient Advocate of that Town, a Perſon of Judgment

ment and Prudence, and one that had a particular Reſpect to theſe Fathers, being Honorary Patron to their Sodality; his Advice they craved, how they ſhould behave themſelves in this important Affair; Alleadging that our *Bleſſed Lady* complained of their remiſsneſs as often almoſt as ſhe appear'd (which was very frequently) that they did not divulge her Commands to the Higher Powers: they pray his Advice therefore whether it were not expedient to ſatisfie her, by offering to the Council an Authentick Narrative of what had paſſed. He being a diſcerning Perſon, Counſelled them not to precipitate matters, but leave them to be ripen'd by time, which would ſufficiently divulge them to the World, if at leaſt Providence judg'd it expedient. They Anſwer: That the *Virgin* was very urgent and importunate with them, and declared, ſhe would expect their demurrs no longer, ſo that they began to fear ſhe ſhould break out upon them with ſome marks of her Diſpleaſure for their Negligence. *Dieſbach* rejoyns with a countenance

tenance between jeſt and earneſt, That *if the Vigin was in ſuch Poſt-haſte, ſhe muſt take her own courſe*; which Repartee, had they not been blinded, might have aſſured them that he was no ſuch credulous Fool as they might imagine.

An unbyaſſed Judgment might eaſily conclude, that nothing but Judicial blindneſs and hardneſs of Heart could have been enough to ſtrengthen the zeal of theſe Fathers to purſue their Project after ſuch diſappointments, diſcouragements, and diſaſters as they had met withal: But on they went whither their own Folly led them.

One Night, after a plentiful Collation, which they had given the Friers to make them ſleep more ſoundly, the *Lecturer*, *Sub-Prior*, and the *Receiver* ſecretly conveyed themſelves into *our Ladies Chappel*, (the *Prior* himſelf ſtood Sentinel for fear of Surprize) where with rare Artifice they taught the Image of our Lady to weep tears of Blood, for which purpoſe they had reſerved a Liquor tinctured by the afore-ſaid *Lazarus Dandalus*, and that ſo Naturally, that one Mr. *John Pries*, a Famous Painter

ter of *Fribourg*, could not discern the Imposture, though it was put to him; and by this means it became a common Fame, that our Lady had shed these Bloody tears.

The *Sub-Prior*, to avoid all suspicion, Artificially Poyson'd one of those red-coloured Hostes (whereof the Reader has sometimes before been told) and the Plot was thus laid, that when *Jetzer* could be next perswaded to Act the Passion, they would immediately before give him the Sacrament, which would do his Work for him effectually; and then the *Sub-Prior* engaged by an Act of his own to convey his Body into the Quire of the Church before the great Altar, where they would Worship him, to cover and colour their Murder; and give it out, that he was an eminent Saint, who dyed in the very Act of the Passion, and that his Holy Soul was transported from his Body into Heaven by the Angels. And then they would Bury him with all the Solemnity imaginable due to so great Merits: They had provided also a Young, but a crafty Novice, whom they placed be-

behind the Curtains drawn before the Image of our Lady, which ſtood behind the Altar; and this Young Knave was to Act two Parts, one while to plead on the behalf of the *Virgin*, and then to Anſwer in the Perſon of *Chriſt* her Son.

The Reverend Fathers having thus prepared their Matters, upon *Fryday*, being the Feaſt of St. *Eloy*, Patron of the *Black-ſmiths*, about three a Clock in the Morning the *Prior* came all in haſte to *Jetzer*'s Chamber, and awakening him, tells him with ſeeming Tranſport, that he ſhould come and ſee an aſtoniſhing Miracle, for they could not judge other than that the Image of our Bleſſed Lady did plentifully weep tears of Blood, *Jetzer* gets him out of his Bed, and was glad to ſee Miracles wrought any where rather than upon himſelf, and with others of the Fathers whom they met running to the Chappel to ſee this Miracle, *Jetzer* made one, and entring the Chappel, they fall down before this wonder-working Image: *Look*! *Look*! (ſays one that had his Eyes a little more open than the reſt) *here*'s

here's real drops of blood upon our Lady's cheeks, and others that ſtand ready to fall, in the corners of her eyes! The Reader muſt have a good Imagination, to give himſelf the contentment to ſee the poſtures of theſe Hypocrites at that word. One beats his Breaſt! Another ſtands in an amazed poſture, as if he had leſs Life in him than the Image, and intended to petrifie: A third lifts up Eyes, Hands, Voice to Heaven; but all lay with infinite Devotion at her Feet, Humbly recommending themſelves to her Gracious Protection, deprecating her diſpleaſure, begging the Pardon of their Sins, and beſeeching her *to let her poor Suppliants know what ſecret guilt there might be upon them, which might cauſe ſuch grief in her that was the Author of all their comfort.*

Upon this, the Novice that lay *incognito* behind the Curtain, began to ſob, ſigh, and groan moſt piteouſly, ſo that her Son which ſhe held in her Arms (for ſo muſt you conceive) could not but condole with her, and ask her, *My moſt dearly beloved Mother, whence come theſe ſad complaints? My dear Son* (re-

(replied ſhe with a voice interrupted with frequent ſobbings) *have I not cauſe to weep, when this deluded World will needs Honour me, to your apparent prejudice, and againſt all Reaſon make it an Article of their Faith, That I was born without ſin, which is your ſole Prerogative, being both their Saviour and mine?* 'Satisfie your ſelf Mother 'replyed her Son!) and dry up thoſe 'tears, I will now take this cauſe into 'my own hands, and determine the 'point ſo as to put it for ever out of 'diſpute. Then turning his ſpeech 'to *Jetzer*, he continued his diſcourſe: *Brother* John, *my ſpecial friend! ſeeing thy holy Fathers, apprehenſive of danger, are afraid to reveal and divulge my Apparitions and Miracles which I have vouchſafed their Covent for confirming this grand Truth, I will now in my own perſon decide the Controverſie, that the City of* Berne, *if it* will *eſcape thoſe terrible Judgements which hang over their heads, may engage in this quarrel, and lend their power and authority to ſupport and vindicate my Revelations. But go thy ways*

into the Chappel of St. John, *and there repoſe thy ſelf a while: then return and preſent thy ſelf before this holy Image, with the marks of thy five Wounds expoſed to open view, where thou ſhalt abide immovably till ſome of the* Lords of the Council *of this City, ſhall be ſent for, in whoſe preſence thou ſhalt receive the bleſſed Sacrament, and ſuffer my Paſſion.* The Fathers feigned themſelves extremely raviſht at this extraordinary Revelation; *And now dear Brother* (ſaid they to *Fetzer*, embracing him,) *you would not believe the former Revelations, what ſay you now to* Chriſt *himſelf? Alas! alas!* (replyed he) *poor wretched ſinner! I am convinced, I am convinced!* Then they ſhewed him how all the Candles in the Chappel at one clap were lighted, and preſently conveyed him to St. *Johns Oratory.* And during his ſhort Receſs, the Novice who had ſo well acted theſe two parts, ſlipt away without notice, and then they bring him back into our Ladies Chappel, and place him upon his knees upon the High Altar, juſt before the Image of our Lady, laying his head in her

her Lap, and enjoyning him to abide in that posture without stirring hand or foot, till such an hour: Then they open *his Wound*, and the Receiver tyes his hands in an elevated posture with a Taffata Scarf which was upon the Image, that the simple Spectators might believe the Virgin her self had honoured him with that mark of her favour. This done, they all quit the Chappel, and lock the doors after them; one of his Shooes they left before the High Altar, another upon the steps that lead up to the Quire, the Fillets that bound up his Wounds they scattered up and down the Chappel.

It was high time for some of the Fathers to goe; and call in company; one of them runs in great haste to their fast friend, Advocate *Diesbach*, another to Advocate *Derlach*, and humbly entreated these Lords to come immediately to their Church; The *Receiver* call'd in *Rudolph Huber*, and *Leonard Hupach*, two of their special friends, and members of the Council of State; them they conduct to the Gallery that overlooks the Quire, and with won-

derful aſtoniſhment relate to them how they had found *Frier John Jetzer*, laid before the High Altar, his Arms placed in the figure of the Croſs, when preſently he vaniſht away, and they knew not what was become of him, till after ſome ſearch, they found him here in this poſture you now ſee him in our Ladies Chappel. How he came hither God knows, we know not, but there you ſee he is, the doors are all faſt lockt, and the Prior has the Keys, who as yet knows neither more nor leſs of this matter; ſo that in all probability the Angels have brought him hither out of the Church into this Chappel, where he has lyen in this poſture without the leaſt motion that we can diſcern ever ſince we found him: And further, (ſay they) it ſeems to us, that our Ladies Image has wept Blood; and therefore they had ſent for their *Honours*, that they might ſee with their own eyes theſe Wonders, not knowing what work God had to do amongſt them.

Theſe grave Senators teſtified their aſtoniſhment by their looks; and now the

the *Prior* comes with his Keyes (which at firſt forſooth he could not find, having forgot where he laid them laſt night) and opening the doors, they enter trembling, & whileſt they were ſaying their private *Oriſons*, the *Receiver* rounds *Jetzer* in the ear, that he muſt now receive the bleſſed Sacrament; then deſiring the Lords to draw nigh, and ſee *Jetzer* receive the Sacrament, and undergoe the *Paſſion of Chriſt*, they all ſtood expecting the Iſſue.

The *Receiver* preſently offers him the *red-colour'd Hoſte*; but *Jetzer*, who had enough of that before, gently refuſed it, ſoftly anſwering, That it was a thing too holy for ſuch a vile wretch as he to admit into his profane Mouth and Lips; and that it might not breed a quarrel in the midſt of the Tragedy, they give him an ordinary one, which he took, and eat. The *Subprior* then gives him a ſpoonfull or two of his Potion, (upon pretence to the Spectators, that he needed ſome Cordial to revive his exhauſted ſpirits) and then they all began to thunder out in the Quire the *Regina Cœlorum*!

at which *Jetzer* began his tricks; firſt he jumps up on his feet, ſtretching out his arms, croſſing his leggs one over the other, lyes down all along as if he had been ſtone-dead, and went through all the particulars of the counterfeit Paſſion as before.

Whileſt theſe things were a doing, a great number of the City taking the Alarm, had gather'd at the doors of the Chappel, whom the Fathers upon that ſolemn occaſion admitted to ſee theſe rare Miracles, who with wonderment beheld the *Tragedy*; till at laſt *Jetzer* coming to himſelf, was conducted with great pomp to his Cell there to retire and repoſe himſelf after his great pains and exerciſe: The Fathers, though they came off in this Scene of Roguery pretty well, yet were not a little troubled, that they had miſſed their main end, in diſpatching *Jetzer* by the *red-coloured Hoſte*. Nevertheleſs they made the beſt of a bad matter, and gained one great point, that by the help of ſome poor ſuperſtitious Bigotts, and old doting Women, they had diſperſed the fame of theſe

theſe Miracles: That our Lady in the Covent of the *Dominicans* had wept tears of Blood; That her Image had ſpoken terrible things againſt the City, and that without Repentance, and their peace made with her, they muſt expect nothing leſs than ſudden, total, and inevitable deſtruction.

This paſs'd current amongſt the vulgar, but yet there wanted not ſome, who being not ſo eaſily ſuſceptible of theſe Impreſſions, gave not over-much credit to them: Amongſt he reſt there was one *John Bourſier* a poor Curate, who in the croud had viewed our Ladies tears; this fellow having made a Ring in the throng of the People, openly declares, that he had viewed theſe tears with the beſt eyes he had, and that he found them a mere piece of Impoſture, that they were nothing but red enamelled Drops, with excellent Art laid on her cheeks and eyes: This *Harangue* drew the rage of the Church-men upon him, and the clamour of the ſuperſtitious Rabble; nay ſome of the Lords of the Council chid him for his raſhneſs; and he out of

fear of being cited before the Eccleſiaſtical Court, excuſed himſelf in the faireſt manner he could; but the *Prior* told him, that if he had caught him upon the Altar, ſo curiouſly prying into the Secrets of the Image, he would have fetcht him down with a vengeance; and combed his head with a Bunch of Keys, that he ſhould have ſcratch'd his Pate all the days of his life; and that he wondred, how a Raſcal that every night lay with his *Whore* durſt be ſo bold as to approach the bleſſed *Virgin*.

Not long after the *Lecturer* brought in this whole affair by the head and ſhoulders into his Sermon, where he magnified the Miracle, and declaimed againſt the Impudence of this Curate; And all the Fathers were ſo paſſionately concern'd to obtrude this Fiction for a real Miracle, that they could not bear the leaſt contradiction, but they were all in Arms to confute the Opponent, which they managed with that bitterneſs and rage, as gave occaſion to ſome not otherwiſe ſuſpitious to look more narrowly and impartially

partially into the buſineſs. The whole City was divided in their Judgements, and great heats and animoſities there were amongſt them; A certain Canon *Henry Volfli*, an honeſt and well-meaning man, in the Integrity of his heart maintained, that if the teſtimony of our eyes could not be believed in this Cauſe, it would call in Queſtion the truth of the bodily Preſence of Chriſt in the Maſs; but one *Lewis Oubli* on the other ſide aſſerted with no leſs vehemence, That it was all but a pious fraud, a grand cheat, and that they ought to extort the truth of all from *Jetzer* by the Rack, and extreme torture.

The prudent Senate of *Berne*, awaken'd with the clamours of theſe quarrelling parties, and not knowing to what height it might grow, judged it Adviſeable to iſſue out a Commiſſion to their Advocate *Derlach* to examine *Jetzer*, whether the Virgin had really wept Blood, and what was that ſevere Judgement ſhe had threatned their City? *Derlach* armed with Authority, in purſuance of his power, comes

comes to the Covent, but the wary Fathers fearing leaſt *Jetzer* might bolt out more of the Secret upon his Examination than was for their Intereſt to be known, humbly entreated the Advocate to adjourn the Execution of his Commiſſion for a few days, pretending that in truth the poor Fryer was ſo ſpent with his late Extaſies, that he was not capable to give him a ſatisfactory account. The Advocate being their real Friend, condeſcended; the Fathers now having gained ſome reſpite, caſt about how to prepare *Jetzer* to ſubſerve their deſigns; whereupon the *Sunday* following, very early, the *Lecturer* hides himſelf behind a large picture which hung near the Image of our Lady, in her Chappel, and the other three Fathers introduce *Jetzer*, to learn whether it might not pleaſe the Virgin to declare her ſelf more abſolutely and fully upon this point: whileſt therefore they were all in Prayers with great Devotion before the Image; the *Lecturer* in the Name of our Lady thus ſpoke to *Jetzer*. *Brother* John, *my dear Friend*!

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The Lords of the Council of this City will certainly ſend their Commiſſioner to ask thee why I wept, and lamented ſo heavily of late, and what are thoſe calamities which I threatned to them and their City, and for what cauſe I thus menaced them? Thus therefore ſhalt thou anſwer them; That my main deſign is to confirm the truth of all my Apparitions and Revelations to thy ſelf. That what I have ſaid touching my Conception, ought firſt to be reported to his Holineſs, *that he may make ſuch Decree thereupon as is agreeable to the Truth; That the Laity ought not to make a judgement of thoſe things which were above their Capacity. That my Image did weep* (for as for *my Perſon* that is above the reach of ſorrow) *becauſe of the unbelief both of this City, and of ſome of the Fathers of this Covent, of ſuch gracious and evident Apparitions and Miracles: That the Senate had formerly by a ſacrilegious Decree baniſhed the* Teutonick Order, *and plac'd* Secular Canons *in their room, that they had alſo raſed and deſtroyed many Cloyſters and Churches, that they had taken an*

Oath

Oath to entertain no more foreign Penſions, wherein nevertheleſs they had incurred the guilt and pains of Perjury, and therefore the full Vials of Divine *Wrath were ready to be poured out upon their* City *and Territories, had not my Interceſſion with my Son diverted, or ſuſpended the execution of that dreadful Sentence; which* (ſaid ſhe) *I have hitherto done in hopes of their Repentance and Reformation, out of my true Love to thee, my dear Friend, and this Holy Houſe.*

The *Lecturer* all this while was *in little eaſe* behind the Picture, and turning himſelf to ſhift his ſide, for ſome eaſe, he unhappily moved the Frame of the Picture, as if it were juſt a faling; *Jetzer* ſuddenly cryed out, *Shall I ſtop it?* The Fathers as readily Anſwered, *By no means! It would doubtleſs take care of it ſelf!* But when it totter'd the ſecond time, *Jetzer* verily thinking it would have fallen upon his Head, could not contain himſelf, but puts a hand to ſupport it, and thruſting it a little to ſet it even and fixt, he unluckily ſpyed the *Lecturer* lying behind it;

it: Vexation, Madneſs, and whatever Paſſion might tranſport a Man, entred him at the ſame time; he catches faſt hold on him, and by his Cowl drags him backwards upon the Altar, calling them all the Names he could invent, Diſſemblers, Rogues, Villains, Raſcals, that could find themſelves nothing to do, but abuſe a poor Innocent Fellow.

The Fathers being again thus entrapped, yet loſt not their Confidence, but flying to their former Excuſe, added, that fearing leſt he ſhould not Obey the Inſtructions formerly given him, they had uſed the Name of the Virgin for his own Advantage, to engage him to do his Duty, which he had otherwiſe been ſufficiently bound to, and that therefore he ought to give ſuch Anſwers to the Interrogatories of the Council, as his former Revelations from the Virgin ſhould enjoyn him. *Jetzer* ſeem'd at preſent contented; and in this dubious ſtate of Affairs they waited the ſecond coming of *Derlach*, the States Commiſſioner.

Not long after this, came Dr. *Fricker*, a Member of the Council, with

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Chancellour Schaller, empowred with the ſame Commiſſion which was formerly directed to the Advocate *Derlach*; and when they Examined *Jetzer* upon the Queſtions, he pleaded his great inability, and deſired the *Lecturer* might relate the whole Story, as in his Name; but the Commiſſioners not ſatisfied therewith, would have him Perſonally to make Anſwer to whatever they ſhould propoſe to him. The Fathers did not at all like theſe proceedings, that their Covent ſhould be Viſited by the Secular Magiſtrate, and therefore began to Huff and Hector at a ſtrange rate; ſo that the Commiſſioners went away, excuſing the Matter to the Council as well as they could, imputing all to the Ignorance of *Jetzer*, rather than to any Practiſe and Impoſture of the Reverend Fathers; Dr. *Fricker* himſelf being one hugely affectionate to them, and one whoſe Intereſt ſerved them mightily in the Progreſs of this Affair.

From this time *Jetzer* diſcovered great diſſatisfaction of Mind, no Arguments could ever after induce him to believe

believe the truth of theſe Viſions and Revelations; nor would he ever be perſwaded to undergo the Paſſion any more, though he was Ambitious enough of the Honour of an Enthuſiaſt. But the Fathers, who had now gone too far, to make an Honourable and ſafe Retreat, ſet a good face upon the Matter, and reſolving to become the Aggreſſors, preſented themſelves to the Council, Humbly entreating to Honour them, either in their Perſons, or by their Delegates, to ſee thoſe Miracles which the Divine Grace had favoured their Cloyſter withall, and to give them their Advice thereupon, as the caſe ſhould require.

The Council immediately Deputed ſome of their Number, to whom were joyned, the *Provoſt of the Chapter*, the *Dean*, the *Sacriſtan*, and ſome others of conſiderable Quality: All theſe the next *Sunday*, at their Arrival in the Covent, were conducted into the Chappel, where the Prior ſhewed them the Famous *red coloured Hoſte*, the two Wax Candles which the *Bleſſed Virgin* brought with her from Heaven; the Silver

Silver Box, in which were enclosed the little Crosses, and the drops of the Blood of Christ with them; for the truth of which he pawn'd Soul and Salvation. All this was carried with that Pompous Decency that became a Matter so Sacred and August; and *in fine*, the Holy Reliques were shewed to the People, who out of Curiosity had crowded in such multitudes to see the Glorious Sight, that they were forced to shut the Doors, lest their rudeness should have Prophaned the Sacred Mysteries. After all, the Fathers repeated to the Deputies whatever had happened to this eminent Saint *Jetzer*; adding moreover, that they had an express Command not to Reveal the Reasons of these things to any but the *Pope* himself, in Testimony whereof they referr'd themselves to the Attestation of *Jetzer*.

A little while after, upon the Feast of St. *Peter* and St. *Paul*, the Patron of their Church, the *Prior*, with the whole Covent went in Procession, carrying in Pomp the *red coloured Hoste*, allotting it several stations, to expose

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it to the view of the People, with the fore-mentioned Box, and the Holy Candles, which they made the People believe could not be lighted by any but the B. *Virgin* her ſelf, which drew an infinite throng of People after it, both of the City and Countrey; the *Emperours Embaſſador*, who then reſided in the City, and the Agents of the other *Cantons*, not ſcorning to attend this Religious Cavalcade. And in a fair way they were to have impoſed upon the World, had not the Providence of God timely interpoſed to Diſcover the Impoſture, which had elſe laid the Foundation for much Idolatry and Superſtition in the following Ages.

This Affair became the Subject of Mens Diſcourſes, and was entertain'd with ſuch diverſity of Sentiments, that the *State of Berne* thought it adviſeable to diſpatch an Expreſs to the *Provincial* of the *Dominicans*, deſiring him to make a narrow ſcrutiny into it, that there might enſue no ſcandal to the World, and that he would be pleaſed to give them his thoughts how they might demean themſelves in the buſi-

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neſs. The *Provincial* Solemnly ſends the two Doctors, *Wetter* and *Hug*, ſufficiently Inſtructed in their Errand, who coming to *Berne*, acquaint the *four Fathers* of the Covent what the *Chapter General* of their Order held at *Padua* had determined about it: They adviſed them by little and little to let it die, and the thing would be but nine days Wonder, the noiſe would ceaſe, and all things in a while would return to their old peaceable poſture. But the Fathers tell *Fetzer* quite another ſtory, aſſuring him that the whole procedure was owned by God and all good Men, that it would clear it ſelf in due time, and having wrought it ſelf through all Difficulties, and broken through the Clouds of Envy, ſhine at laſt with greater Luſtre: For all this, *Fetzer* grumbled to himſelf, and though Ambitious enough to be reputed a Saint, and one of the firſt Magnitude, yet was not boyled up to that height, as to believe ſuch palpable Forgeries. Dr. *Hug* makes him a private Viſit hereupon, and chides him very ſeverely for his Obſtinacy, ſaying, that he had

had no Reaſon to think, much leſs to ſpeak ſo ſlovenly of his Reverend and Holy Superiours, Men of tryed Integrity, and ſtrict Conſciences, whom no Temptation could be great enough to ſeduce to the leaſt evil. Still *Jetzer* was ſtubborn, and for all his threats could not forbear to ſay, that whatever it coſt him, he muſt declare to all the World, that he ſaw nothing but Impoſture and Knavery. *Hug* was inraged at this Anſwer, and having accidentally a bunch of Keys in his hand, laid *Jetzer* full drive over the Face, that the Blood ran about his Ears, and he cryed out, Murder! Murder!

Theſe Viſitors, who on the part of the Provincial had the Affair in hand, hearing that the *Council of* Berne were reſolv'd to Invite the *Biſhop of Lauſanne* to come and take a more particular Examination of the Matter, by common conſent agreed to ſuperviſe the Statutes of their Covent, from thence the better to underſtand their Priviledge, in reference to the Civil Magiſtrate, the Secular Clergy, and their

their Authority over their own Members; and reading ſome clauſes to *Jetzer*, containing their Power to Impriſon, and otherwiſe to puniſh the diſobedient Friers, on purpoſe to affright him into better manners; they perſwaded him either to accept a Higher degree in their own Order, or to remove to ſome other far diſtant Cloyſter, both which with great Reſolution he peremptorily refuſed: They ſeeing his Audacious ſtubbornneſs, ſend for a Maſs-book, and opening it before him, made him lay his Right hand upon a Crucifix, and to Swear by the Power of God, and the Severity of his Vengeance (according to a form in *Latin*, which they propoſed to him) that he would never ſpeak otherwiſe of the Conception of the Virgin than had been taught him; nor ever directly, or indirectly Reveal any thing or matter that might any ways prejudice his Superiours; and that he ſhould avow before all the World, that whatever Apparitions, Revelations, Miracles had paſt amongſt them, were of indubitable verity. They charged him more-

moreover not to withdraw from the Covent, to ſhew himſelf Obedient and tractable to the Fathers, and not to regard the prate of the World, which (they ſaid) lay drench'd in Wickedneſs, and was more ready to give credence to the Devil than to God himſelf. And now they thought they had made him their own, and halter'd up his Conſcience, that it ſhould not flinch from their Party and Intereſt.

Not long after this, truſting to the hanck they had got over *Jetzer*'s Conſcience by this Solemn Oath, the *Prior*, in a fair white Surplice, with a Roſe embroyder'd on it, repreſenting St. *Bernard*, came to try *Jetzer*'s Faith or Patience, and thus began. *Frier* John! *the Friend of God! That thou mayſt be fully convinced that the* Cordeliers *in the point of* the Conception *are Heretical, and as much as in them lyeth, offer a high affront both to the* Bleſſed Virgin, *and her Son* Jeſus, *ſee here this* beautiful Roſe, *which was given me by the* Virgins *own hand, in Teſtimony of the Truth of the* Dominican *Doctrine: And I am now ſent from Heaven to ſettle thy Faith,*

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leſt by Reaſon of the many falſe and flying Reports, thou ſhouldſt be ſtagger'd in the belief of the reality of her Appearing to thee : I muſt charge thee alſo to Obey thy Superiours, and have expreſs Command to comfort, ſtrengthen, and ſettle thee in that Obedience thou oweſt to them, that thou mayſt alſo ſtrengthen their hands in thoſe Sufferings which for their Couragious aſſerting the Truth they may undergo from this unbelieving Age. This St. *Bernard* (you muſt know) came in at the Window, which they had made to comport with their Deſign, and as he was returning the ſame way, *Jetzer* perceived he had ſuch ſhooes on as the *Dominican Preachers* wear; he ſaid little, but fell down-right upon him, and thruſt him out at the Window a little faſter than he would have gone, ſo that he fell with his Head forward into the Court, which, though the fall was not very far, yet it ſo bruiſed his Reverence, that the *Sub-prior* and *Receiver*, who ſtood under the Window, were forced to carry him away to his Lodgings; but *Jetzer*, thinking he had play'd a famous

famous prank, cryed after them, *The Devil take you for a pack of Knaves!* And seeing the *Prior*'s Surplice lye there, which in the Scuffle he had plucked over his Ears, he tore it in pieces, and fairly burnt it, that there might be no token left to Convict him of an Assault upon the Person of the *Prior*.

The Bishop of *Lausanne*, with his *Vicar*, and some others were now come to Town, to whom the Council joyned the *Prior of Thorberg*, the *Provost of the Chapter*, the *Dean*, and some others of their own Body, to examine *Jetzer* touching the aforesaid matter, who appeared in the Covent, and the *Bishop* demands to be admitted into *Jetzer*'s Cell, where he found him lying on his Bed, and the *Lecturer* sitting by him, giving him ghostly Counsel.

The *Bishop*, without more adoe, waving the Ceremony of Prefaces, Commands the *Prior* and *Jetzer*, under pain of Excommunication, and by Virtue of that Christian Obedience to him due, as *Bishop* of *Lausanne*, on whom they did depend, to whom they were Subordinate, and who had cognizance

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of all matters relating to the Faith and the Holy Sacraments, to Confeſs to him the whole Truth, and nothing but the Truth, touching theſe pretended Apparitions, Revelations, and Miracles.

The *Prior*, obſerving as little Ceremony as the Biſhop, anſwer'd with a loud voice, and a proud look, that by *the Papal Priviledges* given to their Order, they owed him no *Canonical Obedience*; And though they did, yet they owed a greater Obedience to the *Queen of Heaven*, who had expreſſely forbidden them to give any Account to any Perſon under the Sun, ſave to his *Holineſs*. The *Biſhop* asks him, whether then he believed the Apparitions of the *Virgin Mary*, to be a real Truth? The *Prior* readily anſwers, *He did!* And that they had ſuch unexceptionable Evidences thereof as made it a Mortal ſin in them to hæſitate about it: The *Biſhop* then deſires he might hear *Jetzer* himſelf declare his mind therein. The Fathers all unanimouſly anſwer, That he ſhould diſcharge the Company then, excepting thoſe that were his immediate Retinue; The *Biſhop* conſents,

ſents, ſo that none remained in the Cell with them but the *Prior of Thorberg*, and Dr. *Fricker*, a Member of the leſſer Council, who ſupplyed the place of *Jetzer*'s Interpreter : They that were diſmiſſed, raiſed a great clamour, adding many Menaces, that they would make them dearly repent it, if any foul play were offered. The *Biſhop*, when the Room was cleared, ſearcht *Jetzer*'s Wounds, examining him of all the circumſtances relating to them : *Jetzer* anſwer'd very ſillily, and had been inſtructed to put on more ſimplicity than his own ; beſeeching his Grace to receive the Report of the Reverend Fathers, who were able to give him better ſatisfaction in all things than himſelf. The Biſhop being able to get nothing out of them who all hung together on a ſtring, commanded them however to proceed no further in ſo ſlippery a buſineſs, waiting to ſee what diſcovery the Providence of God might make hereafter : For indeed the Fathers, when once the matter took wind, and became *Town-talk*, prudently pluckt down *Jetzer*'s old Lodging,

and thoſe of his two Neighbours, that there might no foot-ſteps remain of the contrived Knavery; ſo that the Biſhop return'd almoſt as wiſe as he came.

After the Biſhops departure, the Fathers, with all the Arguments they could muſter, could not perſwade *Jetzer* to drink *the Potion*, nor to have his Wounds any more dreſs'd by them, (which they hitherto, upon pretence of healing, had kept raw and freſh) and found in a little time, that all his pain vaniſhed, and the Wounds cloſed up of themſelves, which abundantly convinced him, that the whole affair of his Wounds, and Paſſion, were mere contrivance, and the *V. Mary* wholly Innocent in it; ſpeaking openly that he would divulge the truth to the World. This gave the Fathers quick apprehenſions of danger, who were now beaten from their old ſhifts, and were forced to have recourſe to the milder Expedients of Prayers and Tears, to hold his Tongue; if not to Juſtifie the things to have been real, ſeeing all was done for the upholding the Truth of the Conception

on of the Virgin, and the Credit of their Order, wherein he had a concern as well as they; and did proteſt, that the preſent healing of his Wounds was not Natural, but an immediate Judgment, inflicted upon the unbelieving Age which gave no more Credit to the Miracles of the *Virgin*: And that he had beſt beware what he did, ſeeing that if any Judgment ſhould paſs upon theſe Actions, the greateſt load would fall upon his own Head, and that they, under the Protection of their Degrees and Dignities, ſhould more eaſily weather the Storm.

Their chief Deſign remaining was this, That ſeeing they could not hoyſte up *Jetzer*'s credit to ſupport their Doctrine, they would take away his Credit from accuſing their wickedneſs, for which end they proceeded in this faſhion. They put the *Red-colour'd Sacrament* in a Cabinet (with the little Croſſes of the Blood of Chriſt) and lockt it up with four Locks: Then they ſend for the *Prior of Thorbergh*, Captain *Hupſchi*, *Rodolph Huber*, and the *Chancellor*, their great Confidents,

and inform them upon what account *Jetzer* had been diſcharg'd of his five Wounds, (which *Jetzer* durſt do no other than confirm) and the Caſe being thus; if the *Virgin Mary*, who had been highly provok'd, ſhould, in purſuance of her juſt indignation, fetch away from them the Sacred Hoſte, ſo Miraculouſly colour'd, and the Blood of Chriſt, which ſhe had depoſited with them; that then the World would certainly judge them guilty of ſome practice, and that the Frier and they had invented theſe things merely out of their fruitful Heads: And therefore they had at that time deſired their Honours preſence, who being Perſons of known Integrity, might be able to Vindicate their Sincerity againſt all men; they therefore Humbly entreated them to keep three of the Keys of this Cabinet wherein the Sacred Reliques were put, and the Prior ſhould keep the fourth. As theſe Perſons returned home, they met with the Burſer of *Wattevile*, to whom they relate what had paſſed; who ſmiling, askt them if they had no more wit than

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to truſt to ſuch ſlender Security, for perhaps, nay, without perhaps, they had three other Keys made of the ſame Wards, which would open the Cabinet at their pleaſure: This ſingle conſideration made them immediately go back, and Civilly deliver up their Keys to the Prior: The Fathers then deſired them to Seal it up with their own Seals; they deſir'd to be excuſed, pretending they had not their Seals about them; but one *Henry Volſli*, a Canon, being deſired, yielded; which the *Receiver* evaded by taking the Impreſſion in Lead, and afterwards cauſing a Seal to be made by it.

The third day after *Jetzer*'s diſcharge from his Wounds, the Fathers had a grand Conſult, touching the Conception of the V. *Mary* in Sin; and did Solemnly ſwear to *Jetzer*, that if he believed not theſe following Articles, they would bind him with Excommunication, and deliver him up to the Secular Powers. The Articles were theſe: 1. *That the Virgin was Conceived in Original Sin.* 2. *Born*

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in Original Sin. 3. *That ſhe was in Original Sin when ſhe ſtood under the Croſs.* 4. *And when ſhe died.* 5. *That ſhe Conceived our Saviour being her ſelf in Original Sin.* 6. *That ſhe was then only freed of it, when ſhe was taken Body and Soul into Heaven.* Theſe Articles they commanded him to Subſcribe in Teſtimony of Aſſent and Conſent to them; but *Jetzer* was almoſt grown an Infidel by this time, and had got ſuch a Habit of Incredulouſneſs, that he would hardly believe his own Eyes; 'Why (ſaid they) Brother 'Jetzer, what if the *Virgin* her ſelf 'ſhould Appear to you in reality, and 'St. *Catherine* of *Seulis* a Holy Siſter 'of their Order, would you not then believe? He replyed, He could not well tell what he ſhould doe, but if the B. *Virgin* ſhould verily and indeed come down from Heaven, he would labour to give her credit. This being all they could ſcrue out of him, they muſt be content with the Anſwer: His Confeſſor calls him to Confeſſion, and takes thence Occaſion to Adviſe him to Faith in God, and good hope, that he

he would provide ſome means for the Confirming of this Truth wherein his Intereſt ſo much lay.

The next Night after Maſs, the *Virgin Mary* Appeared, and St. *Catherine* waiting on her, and becauſe they came about their old Errand, I ſhall not need to trouble the Reader and my ſelf to repeat the Diſcourſe; it may ſuffice, that *Jetzer* having been now more verſed in theſe Apparitions, at firſt daſh knew the *Sub-prior*'s voice, who at that time acted the *Virgin*, and drawing out his Knife, made at her *Ladyſhip* full tilt: 'tis true, he miſs'd his Mark, but ſheath'd his Whittle in the Thigh of St. *Catherine* (Repreſented by the *Receiver*) and preſently down came all her *Holy-water*: The Diſguiſed *Virgin* ſeeing this, in a rage cryed out, *Lay him o're the Face*, St. Catherine! *Daſh out the Rogues Brains! Surely, he's poſſeſt with the Devil!* St. *Catherine*, for all her Wound, gave him as hot as he brought, and hit him ſo full o're his Face, that the ſwelling continued eight days after: *Jetzer*'s blood was up, and catching up a Mal-

let which he there ſpied, let fly at her Head, that gave her ſuch a Rebuke, that ſhe fell down: *Mary* came in for her Second, and taking up a pint pot, with all her might threw it directly at his pate, but miſſing him, daſht in pieces the Glaſs Window; *Fetzer* ſeeing himſelf overmatcht, betook himſelf to his Heels, and running out at the door, lockt it after him; he goes up to the *Prior* and the *Lecturer*, and bringing them to his Cell, where he had left theſe two Actors Priſoners: *Look* (ſays he) *Reverend Fathers, and behold the Fruits of your late Preaching; Are you not come to an end of your Villanies?* The *Sub-Prior* preſently played the Chirurgeon, and dreſſes the *Receivers* Wound, giving it out, that he had an Ulcer long time a breeding in his Thigh, and by this means would make *Fetzer* a Lyar.

But theſe Reverend Fathers, ſeeing it was to no purpoſe to endeavour to hide their Knaveries from *Fetzer*, held a cloſe Council how they might rectifie their former Errours, the Reſult whereof was this, That to Oblige him to Se-

Secreſie, they would find a means to make him guilty of Sacrilege, ſo that having him upon the Hip, he might not dare to play the blab of his Tongue, and diſcloſe their Secrets: Having therefore in their Hands ſome *Church-Utenſils, and Ornaments*, pawned to them, as Jewels, Bracelets, and Necklaces for the Virgin, very Rich and Gawdy, beſides ſome ſmall Images of Silver, and *Agnus Dei*'s, they made him a Preſent of theſe Rarities; *Jetzer* (whether he ſmelt the Plot or or no, I cannot tell) modeſtly refuſed them, onely one ſett of Beads hugely allured his Eye, which becauſe he would not ſeem to take *gratis*, he would needs buy of them: Whilſt they were driving this Bargain, who ſhould come in, but *Henry Volfli*, a Canon, who askt him who had given him that Excellent ſett of Beads; he Anſwered, his Siſter had ſent it him for a Token: (for ſo he was Inſtructed by the Fathers.) By and by a Rumour went up and down the Covent, that the Virgins Image had been Rob'd of its Ornaments, and a great buſsle there was

about it. The Fathers desired *Jetzer*, that if ever he had the Happiness to see the *B. Virgin*, he would desire her to discover the Thief; They had provided him a *Mary*, that should answer the Question; but she at the next interview told him, she was the Mother of Grace and Mercy, it became not her to turn Informer, or to delate any one to expose them to shame, or danger of Death. Nay then, Brother *John* (said they) you may be confident 'twas really the Virgin her self, and no evil Spirit, nor Delusion; the Devil delights in nothing more than to bring Men to Ruine: but they turn'd their tale to the rest of the Friers, and said, no doubt it was this Rascal *Jetzer* that had committed this horrid Sacriledge.

Jetzer had noted that there had passed several Dishes of Meat, and store of Wine very late at Night towards one of their Chambers, he was minded to stand Scout, if he might happily discover the matter. The first time, the *Prior and Lecturer* had got a couple of Ladies; the Prior himself was in a Secular Habit, like a Gallant, with his

his Sword by his ſide (by the ſame token it was the ſame he had of *Jetzer* upon his Admiſſion.) He had a *Montere* on his Head of Crimſon Velvet, his Doublet was all ſlaſh'd and prick'd *A-la-mode*; his Breeches were green. Theſe Madams had got on all the Array of the Virgin: The Lecturer eſpying *Jetzer* peeping in at the door, gently rebuked his ſawcineſs, but withal telling him, he ought not to take any Offence at their Liberty, for thoſe Gentlewomen were their Siſters, whom in Civility they could not but Treat handſomly. Another time he ſurprized them with three Wenches, that were Notorious Baggages, where they were Epicurizing with good fat Capons and Fowls, when at other times they would look ſo demurely, as if Butter would not melt in their mouths: *Jetzer* in Paſſion, *What the Devil* (ſaid he) *do you make here?* What would the Senators of *Berne* ſay if they ſaw your pranks? The *Prior* Anſwer'd, Now God confound thee, thou impudent Rogue, with what Face durſt thou come into my Chamber without the

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Preface of knocking at the door? What have the wiſe Woodcocks of the Council to do with our Affairs? Well! (ſays *Jetzer*) if I Live I'le ſignifie your Debaucheries to the Provincial and the Council. Thou Traytor (replyed the *Prior*) meddle with thy Old ſhooes! we know what we have to do; and theſe Ladies are the Wives of thoſe that are our ſpecial Friends: Go about thy buſineſs, Goodman Fool! and leave us to our Honeſt Divertiſements and Recreations. *Jetzer* had more inſight into their Secreſies than they were aware of; for one time the *Sub-prior*, being in Frolick, and debonair Humour, told *Jetzer* in a boaſting way, that he had *a Confection*, that would bring any Lady in the City to his Lure, if ſhe took a Doſe of it: But theſe things were ſpoken before they had miſtruſt of *Jetzer*'s Apoſtacy.

The Fathers not finding any Humane expedients to extricate themſelves out of thoſe ſnares into which their own Impiety had now brought them, reſolved to have recourſe to the Devil; and deſired the Sub-prior, who had an Excellent

cellent faculty that way, to give them a caſt of his Office. He was not backward to gratifie them, but told them, as a preliminary Article to his engaging in that Deſign, they muſt all Abjure, God, Chriſt, the Faith, the Virgin *Mary*, and all the Saints, as he before had done, and give themſelves up to the Devil. The Fathers, as bad as they were, at the firſt motion look'd upon one another with ſome amazement; but the *Sub-prior* told them flatly, it was in vain to ſtand dreaming there if they intended he ſhould proceed; hereupon the Fathers conſented, and the *Sub-prior* Read to them the Form of Renunciation: The Lecturer began, and the Prior followed him; and when the Ice was thus broken, the Receiver plung'd himſelf in with them into the ſame Condemnation. And not content to be Miſerable alone, they would ſee if they could draw *Jetzer* into the ſame Deſtruction with themſelves: They told him they would teach him an Innocent Science, eaſily Learn'd, by means whereof he might become a Learned Doctor in an inſtant, & ſpeak *Latin*, *French*,

French, *Italian*, and other Languages, with as much fluency as his Mother-tongue, and be able to give pertinent and rational Anſwers to the moſt profound and ſubtle Queſtions. *Jetzer* was not a little tickled with a liquoriſh Humour to become a Doctor ; but when they told him the Terms, he flew off, and would by no means buy the Reputation of a Scholar at ſo dear a Rate. Come! (ſaid the *Sub-prior*) do not fear any Colours ! 'tis but a venial ſin, God is Merciful, and will Pardon us eaſily, ſeeing we only uſe, and not abuſe this Myſterious Art to an evil end : and that you may ſee an Eſſay of this Art, he takes his Book and falls a Conjuring for the twelve Apoſtles, who ſhould juſtifie their Actions. *Jetzer* told him, that ſeeing was believing, and if he could ſee St. *Peter* and St. *Paul*, he ſhould entertain more favourable thoughts of their Art. The Conjurer then perſwades them to ſay after him certain hard words, and preſently there appeared ſix Spirits in Humane ſhape, with black Beards, ſwarthy Complexions, having flat Bonnets on their Heads

Heads, who caſt themſelves in a Circle round about theſe Fathers and poor *Jetzer*, but he ſurprized with Horror, ſnatches the Fatal Book out of the *Sub-prior*'s hands, declaring he would have nothing to do with ſuch Abominations: The Devils upon this diſappeared in a moment, leaving an inſupportable ſtench behind them. But the *Sub-prior*, mad at the miſcarriage of the Deſign, Thou great Sot (ſays he) hadſt thou kept thy ſelf quiet, we had all ſeen Wonders! God keep me (replyed *Jetzer*) from having a hand in ſuch black Deſigns. O moſt wretched, are you Religious and Spiritual Perſons! I wonder how you can ſing Maſs, how Confeſs your ſelves, who daily plunge your Souls in ſuch deteſtable enormities! But God will aſſuredly witneſs againſt you, and bring to light your Horrid Impieties. Hold your prating (ſaid the *Prior*) thou art a Fool, and art reſolved to live and die a Fool: Is it not better at once to confeſs all our ſins to God, than to tell ſo many thouſand lies to a Prieſt in *Auricular Confeſſion*? Come! take an Oath that thou wilt never Reveal what has

has paſs'd, and all ſhall be well! but *Jetzer* utterly refuſed to ſwear, which put them in ſuch a terrour, as they had never been in before. The *Prior* ſwore things went very untowardly againſt them, and that they had both God and the Devil for their Enemies, and the *Sub-prior* very unadviſedly burnt his Conjuring-Book.

In the beginning of *Auguſt*, the Confeſſor having received *Jetzer*'s Confeſſion, and hoping to win upon him, and reduce him to his Obedience, and bring him to their bow: *Jetzer* told him to his Teeth, that he and his Confederates were a Company of naughty Creatures: the Confeſſor, for theſe ſaucy words, impoſed on him for penance, to give himſelf three ſound laſhes with a great Iron Chain upon his naked back, and to lye all Night in Aſhes! For (ſaid he your obſtinate diſobedience has merited a greater Puniſhment than this comes to, put caſe the Fathers had put ſome Innocent ſlur upon you. The ſilly Ideot durſt not refuſe the impoſed penance, but before the High Altar, being ſtript naked to his waſte,

waſte, he gave himſelf that ſevere Diſcipline of the Chain, and after faſtened it about his middle next his skin, and obliged him to lye in it all Night: But *Jetzer* feeling it pinch him ſore, without ſcruple of Conſcience abſolved himſelf of the Chain. The Confeſſor ſoon found his cunning, and therefore to make ſure work, he faſtens it with two Padlocks, threatning moreover if he cried out in the leaſt he would Gag him ſo that ſhould cure him of his yawling. Still *Jetzer* mumbled, and the Confeſſor was as good as his word, leaving him ſo Gag'd, that for three days and nights, he could neither eat, drink, nor ſleep, nor riſe, nor lie down at eaſe, the Chain being forced ſo cloſe to his Loyns, that it gave him incredible pain: There was ſcarce an hour that the Fathers did not viſit him, to ſee if Arguments, edged with ſuch Penances, might not conquer him; they promis'd him Liberty, and what he could deſire, if he would but receive the five wounds again, drink the Potion, and Act the Paſſion: But he aſſured them he would ſooner dye, than undergo

undergo any of thoſe Tortures: The *Sub-prior*, enraged at that Anſwer, handled him very barbarouſly. He takes a red hot Iron, and thruſts t through his left Arm in three places, withal threatning him, that if he would not ſwear to conceal obſtinately to Death, whatever had paſs'd between them, he would give him that Martyrdom, till his baſe Soul ſhould leave his contemptible Carkcaſs. This indeed wrought upon his timerouſneſs, that after ſome ſtrugglings, he ſwore once again upon the Maſs, that he would perpetually ſuppreſs whatever had been done or ſpoken concerning his Wounds, the Potion, Poyſon, their Sacrilege, and Abrenunciation of God. And now they deliver him from his Chain, ſtill Preaching to him that no Perjur'd Perſon could ever enter into the Kingdom of God, not conſidering, perhaps, what would then become of thoſe who had ſo Solemnly renounced him, and given themſelves to the Devil. They minded him further, that if he ſhould violate his Oath, that he ſhould be called in queſtion for it, and perhaps

burn

burn at the ſtake: As for themſelves, they doubted not but their Prieſthood, and Sacerdotal Dignity would be a ſufficient protection: And if ever they ſhould be Examined by the ſevereſt torture, they did not queſtion but to find Faith and Courage, which ſhould carry them through all, nor would they ſuffer the leaſt of their Secrets to be extorted from them by extremity of pain.

Still the Fathers were not ſecure in their own Breaſts, (for what can give reſt to a Guilty Conſcience?) but in the Evening after *Veſpers* came to him again: And the Prior more hardened in his Villanies, had once again brought with him the *red coloured Hoſte*, ſent to *Jetzer*, (as they would make him believe) by the *Virgin Mary*, whereof he might be well aſſured, ſeeing he knew the Cabinet wherein 'twas lock'd, had been firmly Sealed; and now *our Lady*, who had freely diſcharged him of his former Wounds, would no longer leave amongſt ungrateful Men, ſo precious and ſacred a Relique, and therefore ſhe had ſent it to him, as the wor-

worthieſt Friend ſhe could beſtow it upon charging him to eat it, that he might be incorporated into her dear Son: He refuſed it, reſolving to ſtarve, rather than taſte a bit that came out of ſuch Treacherous Hands. The Fathers hereupon fall violently upon him, throw him againſt the Floor, and with Tongs and Pincers tore his Thighs and Legs till the Blood run about him; at laſt they wrench open his Mouth with a Key, and put the Hoſte into it, threatning if he refuſed, they would powre melted Lead down his Throat, which he ſhould find hotter Broth than their Potion: The Lecturer held his lips cloſe when he had got it in's Mouth, till he ſuppoſed it melted, and when they let him riſe he ſpit it out again upon the ſtool, which left therein an impreſſion of its own form and colour, that all the Art of the Fathers could not get out. This ſeem'd ſomething Miraculous, and forced the Prior to ſay, *O God, what ſhall become of us?* The *Lecturer*, who was always good at a dead lift, makes a fire, and therein burns both the ſtool and the red Hoſte:

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And now hear a wonder (whether Divine or Diabolical I determine not) theſe were no ſooner thrown into the Flames, but there was ſuch crackling and terrible noiſe, that none of them durſt come near it, but fled as faſt as fear and ſtrength could carry them out of the Room.

Jetzer, it's true, did not obſerve, that they threw the Sacrament into the Fire, and therefore knew not the Reaſon of this noiſe; however the Fathers put into its place in the Cabinet another of the ſame form and colour, *Dandalus*, before his departure, having left them a good ſtock of thoſe Commodities.

After this horrid Action, they agreed upon the 10*th*. of *December*, in the Chappel, that they would rid their hands and hearts of *Jetzer* at what rate ſoever; and having in their Diſcourſe run over all their Famous Exploits and Atchievements, with much Triumph in the rehearſal, they bound themſelves by Oath one to another, to ſtand firm, and not confeſs a Syllable for any Racks and Tortures whatſoever, and though perhaps

perhaps *Fetzer*'s puſillanimity might make him betray, and Impeach them, yet would they averr the contrary, and charge *Fetzer* with Lying, Sacriledge, and Forgery. The *Prior* gave them all his Benediction, wiſhing a happy iſſue to the Affair, whereof, the *Lecturer* ſaid, for his part he did not at all doubt. And yet they would make one more attempt upon *Fetzer*, if he anſwer'd not expectation, they would Poyſon him; then would they Report the whole matter to his Holineſs, and if they found Fortune frown, they would ſtrip the Virgin to her Skin, Plunder her of all her Necklaces, Gold Chains, Jewels, and Ornaments, and borrowing what ready Caſh there was laid up in Offerings, they would fly to ſome place of Secreſie and Security, and there defie the World, and ſing *Old Roſe*.

In purſuance of this their final Reſolve, upon *Sunday*, the 12*th*. of *September*, they baited *Fetzer* again to own all the former Apparitions, Revelations, and Miracles, which if he did not, they aſſured him, he would be

be Guilty of casting such dirt upon their Order, that his Blood could never wipe off again: But to be short, his *Confessor* Commands him to be present at the Midnight-Mass, where he should be sure to find all the Friers of the Covent, that they might all unite their Devotions to the *Holy Virgin*, to give them a Prosperous Journey to *Rome*, whither they were now forthwith a going: Nor did they doubt, but that the Virgin, being their *Protectress*, would give them a Gracious Answer, and never forsake their Holy Order, which had ever been so Devoted to her Service.

Having thus prepared their Matters, at the time appointed they all meet in the Chappel; where first the Prior takes the Sacrament and places it upon the Altar, to keep, as he said, the Devil at a distance, that he might not create them any disturbance in their Devotions: They had no sooner began to roar out their *Ave Regina Cœlorum*, but one of them casting his Eyes towards the Gallery of the Quire, he espies a Glorious Apparition descending

ing the ſtairs that came from the *Organ-loft*, Crowned with a moſt Rich Diadem of Stars, her Hair hung diſhevelled at length upon her ſhoulders, curiouſly curled, in her hand ſhe carryed a Wax-Candle, made in the form of a Croſs : As ſhe paſſed along ſhe gave the Benediction to the *Lay-brothers*; then turning to the middle of the Gallery towards the Quire, ſhe Bleſſed thoſe that were there ; and when ſhe came over againſt *Jetzer*, who, poor Fool, kneeled Devoutly before the Altar, which place was due to his eminent Saint-ſhip, in a ſtrain far beyond that of the former Apparitions, ſhe opened her Divine Lips:

From the Cœleſtial Manſions, the Paradiſe of Bliſs, drawn by meer Grace to thee Jetzer, *my Son Adopted, I am come from thy Saviour, and my Son by Nature, Arrayed with ſome Beams of the Divine Glory, yet ſo Eclipſed, that fleſhly Eyes may not be ſtruck blind with the refulgency of my Majeſty; to give Authority to my Commands by this my Luſtre; I charge thee therefore to conſult no more with Fleſh and Blood, let Faith*

Faith ſilence Reaſon, and Receive, as the Oracles of God, all my Revelations, and thy Superiours Injunctions, which in my Name they have given forth. And let them Report theſe Sacred Myſteries at Rome, *the Miſtreſs and Mother of all Churches: Nor ſhall they want the ſpecial Aſſiſtance of the Divine preſence, to bear them up under all Difficulties and Oppoſitions.*

This Eloquent Oration ſomewhat amated the poor Man, and the more, becauſe he look'd for no ſuch Glorious Appearance, till recollecting himſelf, he ſuſpected the old Artifice, and therefore with down-right ſcolding he Saluted her Lady-ſhip, and treated her very rudely for all her fine Accoutrements. Thou *Mary* (ſaid he) *the Devil as ſoon!* and without more words drawing his Knife (which for a piece of extempory Service he always wore about him) made at her with might and main: but *Mary*, who had heard of *Jetzer's* Rancounter with St. *Cicily*, thought it not Prudence to come to fifty-cuffs, and popping out the Candle, mounted up the *Organ-ſtairs*, and ſcap-

ed a ſcowring. *Jetzer* cryes out, *The Virgin is to nimble for me, but I ſhall be even with her one time or other.* Frier *Joſt Hack* Anſwered: *O Profane wretch, how haſt thou diſturb'd the Viſion, which after-ages will Curſe thee for?* At this comes his Father *Confeſſor*: What, has the Virgin (ſays he) really now at laſt appeared? The Virgin! (Replyed *Jetzer* with ſcorn) no, I am confident it was the Devil: Come (ſays the Prior) leave off this ſquabble, let's return to our Devotions; they obeyed: and then he takes the Sacrament, and with their Church-Muſick marches in form of a Proceſſion with great Gravity and Pomp; the *Father Confeſſor* takes him gently by the Hand, not permitting any to exchange a word with him, leſt his awakened Paſſion ſhould blaze abroad the Cheat to all within reach of his Clamour, whiſpering to him that without all controverſie, this was a moſt real Viſion; To which *Jetzer* return'd, that he could ſee nothing in it but a continuation of their former Villanies and Rogueries.

The *Confeſſor* for that ſawcy Language,

guage, and his Notorious unbelief, impoſed this Penance on him; that he ſhould come before the High Altar, and there ſtripping himſelf ſtark naked to his Navel, ſhould receive a competent number of Laſhes with the Iron Chain; to all which the poor Slave with Patience *perforce* ſubmitted; There were preſent two Canons, *Dubi* and *Volfli*, who freely upon this occaſion offer'd himſelf to the ſame Diſcipline, and would have rejoyced to have undergone it twice over (as they ſaid) to have had the honour of *Jetzer*'s Revelations; and the Fathers hoped to make good uſe of their ſimplicity, they being forward to teſtifie the truth of this laſt Viſion, which they readily did under their Hands and Seals. *Dubi* proteſted he never ſaw ſuch a glorious perſon in his life, nor ever expected to ſee the like on this ſide Heaven: and *Volfli* avowed, that the glory of her preſence ſo dazled his eyes, that he could not perfectly ſee her face; and that he could not refrain tears of tranſporting joy, eſpecially when he ſaw the *Holy Frier*, ſo

readily ſubmit to that ſevere diſcipline: The concluſion was, the Fathers warned *Jetzer* to hold all theſe Revelations for the greateſt Certainties, and to make conſcience of his Oath, that he diſturb'd not the Affair, during their Abſence in their Voyage to *Rome*.

And now the *Lecturer* and *Sub-prior*, leave *Berne*, *September* the 24*th*. deſigning to wait on their *General* firſt, to report to him the whole matter, that with his Approbation they might more confidently and authentically appear before his Holineſs; but finding him deceaſed, they had recourſe to *Cajetane*, the *Vicar General*, who ſhortly after was elected *General*, and not long after that was made *Cardinal*; to him they open the whole buſineſs with all its circumſtances in Ample manner from firſt to laſt; but he being a Perſon of great underſtanding, deputed the Procurator of their Order to examine the Affair, and when he heard the Report, commanded them to proceed no further in it: only he promis'd them that he would procure from the *Pope*, a Brief, whereby they and their Or-

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der ſhould be Indempnified, provided they would deſiſt, and make no more words of it. This Brief in a while was procured, and diſpatcht to the *Priors* of *Berne* and *Interlacken*, with a recommendatory Letter to maintain the Innocence of the Order, with which they return'd home in *January*, in the year 1508. but the chief Magiſtrates being highly provoked by their attempted Journey, they ſuppreſſed the Brief, and durſt not at all own it:

During their abſence, various rumours and diſcourſes paſs'd in the City, ſome offering to lay any wager, that they would procure a Confirmation of theſe Miracles and Apparitions: Others were as confident that the Fathers were run away, and that their pretended journey was but a handſome way of eſcaping the puniſhment due to their Impieties: but all agreed, that it was an eternal diſhonour to their City; That they had been impoſed upon to worſhip a ſorry Taylors Boy for a Saint, and a *red-coloured Hoſte* for a God: and by degrees the town-talk went ſo high and the diſſatisfaction

of the People was so great, that the Council was obliged to summon the *Prior* and *Jetzer* personally to appear before them, upon the first day of *October:* They appeared, but nothing could be got out of them, but only this: they referred themselves to the blessed Virgin, for an Answer to all Interrogatories that were put to them: The Council was at a loss, and knew not how to deal with such refractory fellows, and therefore they remitted the *Prior* to his Covent, bidding him mind his business, and for *Jetzer* they threatned to send him to his *Competent Judge*, there to be further and fully examin'd about the whole Intrigue.

Accordingly the next day, *Jetzer* was sent to *Lausanne*, with Letters to the *Bishop*, earnestly desiring him to commit him to close Durance, and to examine him with all strictness requisite to sift out the bottom. Upon the 8*th*. of *October*, *Jetzer* appeared before the *Bishop*, assisted by several Doctors of Law, and Canons, *Francis de Tabrieu*, *Lewis de Piere*, *Baptist Hicard*, Vicar *Guidon de prex*, *Michael de Sancto*

Sanctο Cyriaco, *William de Mondragon*, and other Secular Officers : The Bishop examined him strictly of all the Circumstances of the affair : but *Jetzer* set a good face upon the matter, taking his Oath by laying his hand upon the Gospels, that all contained in the Narrative of the Prior vvas exactly true, only as to the Conception of the Virgin *Mary* he desired to be excused.

On the fifteenth of the same Month, he confirm'd again vvith the greatest vehemence, the truth of his former Confession, that the V. *Mary* had appeared to him, and that all these Revelations and Miracles vvere true in manner aforesaid, and that he vvould take his death upon it; and being ask'd, vvhether the blessed Virgin had ever appear'd to him since his coming to *Lausanne*, he answver'd, Yes! both upon Sunday and Wednesday last, and that amongst other things, she had told him ; That during all her Sojourn upon Earth, she never had a good day free from Tribulations and Afflictions, but she thank'd God, being novv in Heaven vvith her Son, she vvas fill'd

vvith unſpeakable ſatisfaction, to vvhich Glory he ſhould at laſt arrive, though he ſhould ſuffer much in the vvorld for bearing vvitneſs to the Truth, but if he did continue faithful to the death, he ſhould receive a Crown of Life, but he muſt expect to enter into Glory through many Tribulations; and that for her part ſhe went the ſame way, and had always pray'd as much for Patience as for her Virginity.

It might aſtoniſh the World, that this Villain, who by moſt evident proofs had diſcovered the Cheat of theſe pretended Apparitions and Revelations, and could never be brought to own the Truth of them to his Fathers in the Covent, ſhould now ſo ſtoutly avouch them before Authority; but his former Oaths ſo ſolemnly taken to conceal the Myſtery, with that Impreſſion of Terrour he had received, that he ſhould be put to Death as an Impoſtor, if ever he Confeſſed, and an ambition to be accounted and Canonized for a Saint, which by ſtanding ſtoutly to his Tackling he hoped for, and the preſumption that it would proceed no higher

higher than Examination, put him upon this Reſolution and Impudence to out-face his Judges.

Some while after he appeared again before the *Biſhop*, where he put a handſom Cheat upon them; for pretending a deſire to be abſolved from an Oath he had taken before his Fathers, they readily granted it, hoping they ſhould get ſome notable matter out of him: Upon his Abſolution he declared; That he had ſworn not to declare the particulars of his Viſions and Revelations, which now he could more freely doe: As that our Lady had wept tears of blood; how ſhe told him, ſhe was under Original Sin only three hours after her Conception; That he ſaw with theſe very eyes, the Images of Chriſt and the Virgin, not only weep and move, but heard them ſpeak; and that one time amongſt the reſt, the Virgin came to him in the Chappel of St. *John*, asking him what he was about, he anſwer'd her, he was going to ſay his Prayers: That ſhe replyed, ſhe would pray with him; whereupon they both went to the ſide of the High

Altar, and there both fell down on their knees, and that then he knew not how, he was carried into our Ladies Chappel, where ſhe diſappeared, and that from that time forward her Image began ordinarily to ſpeak to him.

On the laſt day of the ſame Moneth he appeared again, and confirm'd by Proteſtation all his former Confeſſion, adding, that if the whole World oppoſe him herein, he would ſpend his deareſt blood before he would renege one Syllable of what he had avowed.

Upon the 13*th.* of *November* he was again examin'd, when he ſaid he had nothing to add, no change in his former Confeſſion, only that he confeſſed he was neither Noble nor Great in the World, but a poor mean Taylor, yet had the Bleſſed Virgin Honour'd him with theſe Apparitions, who was unaccountable to them in what ſhe did; and that one time he could not forget with what inexpreſſible Raviſhments he had been filled, upon the Appearance of Chriſt to him in his ſeamleſs Coat, with the marks of his Paſſion freſh upon his hands, feet, and ſide, and

and with him Saint *Barbe*, St. *Francis*, St. *Dominick*, St. *Catherine of Sienne*, and the *Old Prior* that was delivered out of Purgatory, with many others, all in Raviſhing Glory, and that Chriſt ſaid to him, (ſhewing him a Crown, the moſt rich and glorious that ever he beheld,) *Look here, dear Friend; If thou wilt wear this Crown, then endure with patience my five Wounds*; and this Viſion laſted about nine hours, with ſuch Satisfaction to his Soul, that it ſeem'd but a moment, and that he had ſeen the ſame Viſion twice, and that he would not for the whole World have been deprived of the ſight of it.

Their Excellencies of *Berne*, lookt upon theſe proceedings to be very ſlow, and perhaps partial, and therefore for Expedition, they diſpatch'd one of their own Body, as their Deputy, *viz.* *John Friſching*, with power to expedite the matter, and bring it to an iſſue: The *Prior of Berne* was alſo tranſmitted thither.

Hereupon in the preſence of the States Deputy, the *Procurator Fiſcal* of the

the Biſhop, with the *Procurator of the Faith*, *John de Cyriaco*, formed a Proceſs of an hundred and ſixty Articles, upon the Voluntary Confeſſions of *Jetzer*, hereupon the poor wretch was put to the Queſtion, and Criminally Examin'd.

The 20*th*. of *November*, *Jetzer* humbly entreated, that all they who had not heard his former Confeſſions might be diſmiſſed the Court (except the Deputy of *Berne*.) It was granted: And then he humbly prays, That the *Biſhop* would receive him into his Protection, and diſcharge him of his Order, and admit him into one more rigid and ſevere in Diſcipline; and that he would receive ſuch Penance for his Irregularities in his former Order as his Grace ſhould impoſe; adding, that he had much to ſay touching the Order of the *Dominicans*: The Biſhop promis'd him protection as far as Juſtice would warrant him, and immediately diſcharg'd him of his Order; *Jetzer* hereupon acquaints the *Biſhop*, That the *Prior*, and *Lecturer* had forbidden him by a Solemn and Sacred Oath, to declare

declare the whole Truth, as the Virgin had revealed it to him, about her Conception, for fear of drawing Envy and ill will upon their Order; the 22*th*. of the ſame Moneth, he diſcover'd how the Fathers of the Covent had mutually bound themſelves to each other by Oath, in the Chappel of our Lady, never to leave one another to the Death, and not to confeſs a word of what they had done with him; and that they had endeavour'd to bring him over to their deſigns by the Apparition of the Virgin Crowned with Stars; and that they had agreed to diſpatch him (this Deponent) by Poyſon, and then to Report the whole matter to his Holineſs; and that in caſe of the worſt, they would plunder the Covent, rifle the Images and Shrines, and then live merrily in ſome ſecret place with the Spoils that they had got: Yet nevertheleſs the Bleſſed Virgin had really at other times appeared to him; and once ſhe told him: That the Fathers deſign'd to put a trick upon him, but in the event they would be ſlurred themſelves; for in a little time they ſhould be glad to leave

their

their Cloyſter, and fly for't; and that ſhe told him, that the next day he ſhould be ſummon'd before the Council, and carried to *Lauſanne*, and accordingly it ſo fell out.

On the 30*th* of *December* he was examin'd concerning the Jewels, Ornaments and Bracelets that had been ſtollen from the V. *Mary*'s Image, and why his Confeſſor had given a ſhare of them to him? he Confeſs'd the whole Truth in the point, but yet maintain'd it with an undaunted courage, that the Virgin *Mary* had viſibly appear'd to him, diſtinctly ſpoken to him: and hoped he ſhould throw all the Impoſture, Forgery, and Contrivance upon the four Fathers, and come off himſelf like an honeſt man.

Nothing more being to be got out of this knotty Piece, and the Council of *Berne* now quite tyred out with the delayes of the Biſhops proceedings, who began to cool in the Proſecution through the ſuggeſtions of ſome Clergy-men, who inſinuated, that a thorough diſcovery would reflect ſeverely upon the Church; They remanded

Jetzer

Jetzer to *Berne*, and sent the most eminent Fathers of the *Dominicans* that were within their Call, that they might seem not to have done just nothing with that mighty noise which had raised all mens expectations.

The *Bishop of Lausanne*, and the Deputy of *Berne*, however judg'd it adviseable to transmitt a true Copy of the Cause, and their proceedings thereupon to *Rome*, to beg advice from the Infallible Oracle how they might behave themselves in a matter of so great Importance.

In the beginning of the Year 1509. Dr. *Paul Hug*, with many other knowing Persons arrived at the *Dominicans* Covent in *Berne*, who were not Ignorant of the Intrigue, and were hugely concern'd in the Issue, knowing that not only their whole Order, but themselves in particular might suffer deeply in their Reputations, if the secret were discover'd to the bottom.

They therefore formally took from *Jetzer* the Habit of his Order, upon the Feast of the *three Kings*, being the very day on which he enter'd into it:

Jetzer

Jetzer now appears before the Council in the Quality of a mere *Lay-perſon*, where he ſtands to his Confeſſion made at *Lauſanne*, and diſcover'd further how he had ſeveral times ſnapt theſe Holy Fathers Ranting and Rioting with their Whores in the Covent, and for Confirmation of what he had ſaid, deſired he and they might be deliver'd up to the Secular Power : but the Fathers ſtoutly pleaded their own Innocence, alleadging that he was not a Competent Witneſs againſt them, having formerly aſſerted their Innocence in full Council, and becauſe they were able to prove him a Notorious Lyer, and there were many evident ſelf-contradictions in his Teſtimony, and that he had been Guilty of Sacrilege, of moſt Horrid Impoſtures ; and particularly, that the Appearance of the B. Virgin crowned with Stars was merely a forgery of his own head, wherein they had no hand : The *Prior* denied the whole Plot ; The *Receiver* pleaded that it was falſe, that ever *Jetzer* had wounded him in the thigh with his knife, and brought in the Chirurgeon to teſtifie that

that it was an old Ulcer, and all the Fathers begg'd their Honours to proceed adviſedly in the caſe, that Innocence might not ſuffer, nor Wickedneſs Eſcape due Puniſhment: In Concluſion *Jetzer* was Committed to the *Marſhalſea*, and the Fathers under Suſpition remanded to their Covent.

Eight days after, upon the Return of the *Lecturer* and *Sub-prior* from *Rome*, (where they had been during this troublous affair) they were all brought again before the Council; *Jetzer* as before juſtified his Confeſſion, and further open'd the Counterfeit Viſion of St. *Cicily*, to which though the Fathers made a Zealous defence, the Knavery came out daily to the Satisfaction of the People.

But upon the fifth of *February*, *Jetzer* was by order of the Council brought to be examin'd *upon the Wrack*, where he again more particularly laid open the whole Villainous deſign, humbly praying that the Fathers might come under the ſame way of Examination, hoping that the Principals ſhould have the ſame Meaſure with him that

was

was but an Acceſſory, and indeed a poor blind Tool to ſerve their Malice; proteſting that the main Reaſon why he had been ſo hardly brought to diſcover the whole truth, was a reſpect he had to the Credit of that Order, and ſome Checks of Conſcience about his Oaths of Secreſie, which they had impoſed upon him: And that he believed that moſt of the Fryers in the Covent were perfectly Innocent, except the aforeſaid Fathers, and ſome few others, that were their Confederates and Accomplices in the Deſign.

This laſt diſcovery ſet the City in ſuch a rage againſt the whole Covent, that the Council feared leſt they ſhould Riſe, and pluck down the Houſe about their Ears, and tear in pieces thoſe Religious Perſons; for prevention of which, they placed a ſtrong Guard upon all the Avenues, both to ſecure the Fathers from the Rage of the Multitude at preſent, and that they might not eſcape the Puniſhment due to their horrid Impieties for the future.

And being Reſolved to come to ſome iſſue, they ſent to the *Biſhop* of *Lauſanne*

ſanne, that he would Favour them with his Preſence: As alſo to the *Univerſity of Baſil*, to ſend them ſome of the Ableſt Divines and Civilians in their City to Adviſe with them: And that they might be fully empowred to proceed to Judgment, they diſpatch'd *Lewis Oubli*, with full Inſtructions, and a Humble Supplication to his Holineſs, with a Narrative of the Caſe depending before them, who upon the 13*th*. of *March* left *Berne*, and upon the 25*th*. of *May* got a Brief from the Pope, Directed to the *Biſhops of Lauſanne* and *Sion*, the *Provincial* of the *Dominicans* of the Province of *Strasburgh*, as Judges upon the whole Matter; and on the 21*ſt*. of *June* he return'd to *Berne*: The Lords of *Berne* immediately ſent their Letters to theſe Judges, intreating them to loſe no time, but to meet on the 26 day in the Cathedral Church, where being Aſſembled, the Apoſtolique Commiſſion, with all due Reverence, was preſented to them, and the Records of all the proceedings with *Jetzer*: The *Papal Brief* being read, and *Jetzer* Examined punctually of all his Confeſſion,

theſe

these Judges Commanded their Secretaries, *viz. Francis de Vermettis*, for the Bishop of *Lausanne*; *John de Proux*, for the Bishop of *Sion*, exactly to Register the Confession with all its Circumstances, that from thence they might have matter from which to draw a Legal Process or Indictment against *Jetzer* and the *four Fathers*. At this Examination, besides the Chief Judges, there were several Assistants, *Baptist de Aicarde*, a Native of *Lausanne*; *John Grand*, Official of *Sion*; *Michael de Sancto Cyriaco*, *Peter Magnus*, all Doctors in Law, and Chanons in *Lausanne*, with other eminent and worthy Persons.

The Judges constituted *Lewis Oubli* aforesaid, and *Conrade Vimman*, *Procurators of the Faith*, Ordering them Legally to Summon *Jetzer* and the Fathers to appear before them their competent Judges. After a tedious proceeding, *Jetzer* still affirming, and the Fathers denying the Villanies whereof they were accused; upon the *7th.* of *August*, the Bishops of *Lausanne* and *Sion* Decreed, that the four Indicted Fathers

should

ſhould be put to the Rack, and there Examined Criminally upon ſuch Queſtions and Interrogatories as ſhould be drawn up: A Cellar on the back-ſide of the *Marſhalſey* was choſen as the fitteſt place for the Execution, and each of them being ſtript of the Habit of his Order, were arrayed in a Frock of coarſe Cloath, and ſo waited for the Torture. And ſo upon the 19*th.* of the ſame Moneth of *Auguſt*, at the inſtance of the *Procurator of the Faith*, the *Lecturer* was firſt put into the Rack: He pleaded hard to be Excuſed, as that he was as Innocent as when he came out of his Mothers Womb; that he was a *Doctor of Divinity*, and did proteſt, that all he ſhould ſay under his Torments, was a perfect Nullity, and onely wreſted from him by force. The Torture was exceeding grievous, ſuch as ſeem'd above the firmeſt Reſolution of Humane Nature to bear: But the Rack, ſeconded with the ſerious Exhortations of the Judges, could not wring one Syllable of the Truth out of his obſtinate Breaſt.

The ſame courſe they took with the *Receiver*

Receiver and *Prior*; but they maintained the same Resolution: The *Prior* openly protesting against the procedure, and saying, that they had no Authority to deal thus with him, being not onely a Brother of the Holy Order, but a Reader or Professor of Divinity, a Prior, and wholly Innocent of all those horrid Crimes were laid to his Charge.

All Men were amazed at these things, they whom the Evidence had convinc'd of his Guiltiness, wondred at his Resolution, to deny matters so apparent, and to bear Torments so dreadful; but many of the Vulgar, whose Natural Pity was stirred towards Persons for whom they had great Veneration, and now they saw endured such Tortures, and yet Confessed nothing, were inclin'd to think them Innocent, especially since it was the Judgment of most, that had they Ingeniously pleaded Guilty, and shewn sincere Repentance, they might easily have obtained a Pardon.

Upon the 30*th.* of *August*, the *Lecturer* was brought to the *Rack* the second time, and then he began to Relent, Confessing upon his Oath, upon the

the first sight of the Rack, their first Consult at *Vimpten*, *Basil*, and *Berne*, and what had pass'd in their Journey to *Rome*, craving the favour to deliver his Confession in Writing; which was granted by the Judges: His Confession drew up in four sheets of Paper, which he Personally read before the Court and the Assistants, Humbly imploring Mercy: But the Judges observing that his Confession was very Lame, and only touched upon the exteriours of the Intrigue, sifted him more narrowly upon the point of the Potion given to *Jetzer*, the *Red colour'd Hoste*, upon *Jetzer*'s five Wounds, to which he would give no satisfactory Answer, hoping they would have been put off with some General matter remote from the main Project.

Upon the first of *September* he was therefore put to the Rack five times: The first time he onely endured the Cord, the second time he had a single weight laid on his Breast, the other three times he had a double weight laid on him, yet would he not confess a word more than he had done, but with the

the moſt dreadful Imprecations imaginable denyed all the reſt; ſo that the Judges proceeding upon his firſt Confeſſion, drew up his Proceſs in twelve ſheets of Paper on the third and fourth of the ſame Moneth.

Upon the 21*ſt*. of *Auguſt* the *Receiver* had been Rack'd, the firſt time only with the Cord, the ſecond with the weight upon his Breaſt, when he Confeſs'd his Crimes, and on the 23*d*. he confirm'd his Confeſſion upon Oath without Torture; ſo that his Proceſs was finiſh'd alſo in ſix ſheets of Paper the firſt and fifth of *September*.

About the 23*d*. of *Auguſt* the other Judges commanded the *Provincial* to withdraw, having apparently diſcovered himſelf partial to their Order: and then was the *Prior* brought to the Rack, thrice with the Cord, and thrice with the Weight, and *Fetzer* being by, he denyed all with incredible Reſolution; to whom *Fetzer* ſaid thus: Ah, Father, if you had been but half ſo Tormented, as you have Tormented me: you know this, and you know that, there's nothing but what you are privy to as well

well as my ſelf. The *Lecturer* was preſent alſo, who ſeeing his great Reſolution, interpoſed. Father Prior, for Gods ſake harden not your ſelf, but Ingeniouſly Confeſs your Faults: Take away that Charm wherein you place ſo much Confidence, we are all a company of moſt miſerable wretches! The *Prior* replyed; trouble not your ſelf about me, my own Innocence will carry me through all that the wrath of Man can inflict upon me; I had rather die than falſly accuſe my own Innocence: Yet for all his boaſting, when he ſaw them preparing the ſecond Weight, he humbly beg'd convenient time to draw up his Confeſſion, and reſpite was given him till the 28 of the ſame Moneth; and when he was Examined about their Renouncing God and Chriſt, he muttered ſomething to himſelf, and then openly ſaid, Alas! what ſhall I ſay? If I be ſilent, you will Torture me; If I ſay any thing, I muſt lie againſt my own Integrity.

The Biſhop of *Sion* preſſed him very largely to Confeſs his Crime freely and fully; to ſtand more in awe of the Ven-

geance of God, than of the Judgment of Men: Do not you see (said the Bishop) how the Justice and Wisdom of God had appeared against them, that when they had time and conveniency enough to have made their escape, yet God had infatuated them to that degree, that they should abide by the Crime, which could not be justified. Own the hand of God visibly gone out against you! How often has poor *Fetzer* eaten and drank of your Poysons, and yet escap'd Death, wherein you must own the Mercy of God also, that suffered you not to aggravate your other haineus Offences with Murder, though your Wills were Guilty in that point also. You ought to acknowledge Gods goodness to the World, that he has brought to light your horrid Villanies, which otherwise might have seduced this and the future Ages into desperate Superstitions: And may you not even yet obtain the Grace promised to Repenting Sinners, if being more ashamed of your sin, than of the shame due to it, you shall give Glory to God, in the Confessing of it? Are you afraid

of

of the Temporal Punishment? O! why tremble you not a thousand times more at the Vengeance of God threatned, and due to your impudent Affronts given to God, Christ, the Holy Sacraments, the Blessed Virgin, all the Saints, and the Faith it self? You can have no part, no share in the Mercy of God, nor can you escape, nor endure his heavy wrath ready to seize your Soul under this obstinacy. I charge you therefore in the presence of God, that for the Salvation of your Soul, you speak the Truth, which Christ, when he shall come to Judge the World with all his Holy Angels in flames of Fire, shall discover and lay open before Men and Angels. The Holy Apostles indeed in the sense of their Innocency, rejoyced that they were accounted worthy to suffer for the Name of Christ: And *Sylvanus*, the Scholar of St. *Jerome*, falsly accused of Adultery (the Devil in his shape being found in Bed with a Harlot) yet satisfied himself in the secret peace of his own Innocency, and patiently underwent the imposed Censure and Penance: But this is not your Case,

you ſuffer as evil doers, and have no way to eſcape the Guilt and Puniſhment of your unparallel'd Crimes, but by acknowledging your ſin, lying in the duſt, taking ſhame to your ſelves, and flying to the Grace of God: But I ſee you are obdurate, nor can I behold the leaſt ſign of Remorſe in you: How dare you Swear ſo audaciouſly that you are Innocent, and challenge the Devil to take you, Body and Soul, if you be Guilty! How dare you undergo the Rack with ſuch Reſolution, and Juſtifie your ſelf as clear of all ſin, when St. *John* ſays, *If any Man ſaith he hath no ſin, he makes God a Lyar?* Penitent *Magdalene* durſt not approach her dear Lord and Saviour, to waſh and kiſs his Feet without Confeſſion; and why then tremble not you at the Majeſty and Terrour of that God, before whom the Devils tremble? And though the Confeſſion which is now required of you, be not Sacramental, but Judicial, yet it is neceſſary to your Salvation: But you think, if you do but Confeſs to your Confeſſor, you may then ſtand out, and deny your ſins before all the World.

World! Oh, wipe off the ſcandal which you have brought upon our Holy Religion, which muſt either be expiated by your Tears, or your Blood; and ſo you ſhall be an Example of Repentance to thoſe, to whom you have been Scandalous Examples of Tranſgreſſion. I do therefore again, and again charge and conjure you by the Bowels of Gods Mercy, and the Flames of his wrathful Indignation, that you trifle no longer with God, with your Judges, with your own Soul, but acknowledge your ſins, that we may not be compelled to proceed to further Torture.

This Diſcourſe wrought ſo far on the *Prior*, to whom in particular he applyed his Diſcourſe, that falling down on his Face before the Judges, with Sighs and Groans, he cryed out for Pardon and Forgiveneſs; and enlarging upon what he dubiouſly and very imperfectly confeſſed before, his Proceſs was drawn up, and finiſh'd in ſeven ſheets of Paper, the *4th.* of *September*.

The *Sub-prior* yet ſtood out, and hoped to Weather the point, he Muſter'd

ſter'd up all his Spirits, and was reſolved to be a Martyr; and though all the World ſhould Condemn him as a Malefactor, he would not make himſelf Criminal: And he endured the Racking with the Cord ſtoutly, but when they added Weights, he ſaw there was no Remedy, he followed the Example of the Prior, and his Proceſs was drawn up and finiſh'd in nine ſheets of Paper.

The Judges being ſet, upon the ſeventh of *September* the Procurator of the Faith appeared before them, and demanded final Judgment upon the Delinquents: But the Advocate for the Priſoners ſtood up, and Pleaded, that the whole procedure was Null and Void in Law; and that he did, on the behalf of his Clients, Appeal to the *Holy See*, this being a ſpecial Caſe, and ought to be reſerved to his Holineſs, and prayed that his Appeal might be entred in due form of Law. All the other Priſoners ſubmitted to the Court, onely the Prior ſtood to the Appeal: The Judges were dubious how to proceed, and at laſt, after mature Debate and

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Deliberation amongſt themſelves, not daring to intrench in the leaſt upon the Prerogative of the Pope, they drew up the whole Proceſs of all theſe Criminals in *Latin*, Signed by the Secretaries of the Biſhop of *Lauſanne* and *Sion*, the Original whereof was tranſmitted to *Rome*, and an Authentick Copy Atteſted, and Signed, and Sealed by a Publick Notary, was laid up in the Records of the City of *Berne*, out of which this preſent Hiſtory was Compiled; the Copy of which Certificate, word for word, here followeth.

Collationavi ego Salvator de Meligotis, *Jurium doctor, & Canonicus Eccleſiæ Sanctus* Petronii Bononienſis, *publicuſque Apoſtolica & Imperiali Authoritatibus Notarius, præſentem proceſſum cum ſuo Originali, penes me exiſtente & ita auſcultatus concordat in omnibus & per omnia, ut in dicto Originali continetur, & ad fidem hich me ſubſcripſi, & ſignum meum appoſui conſuetum.*

S. de M.

In Engliſh.

I *Salvator Meligot*, Doctor of Law,

and *Chanon* of the Church of St. *Petronius* in *Bononia*, and also a *Publick Notary*, Authorized by Papal and Imperial Authority, have compared this present Process with its Original, which is now in my hands, and it doth most exactly agree therewith : In Witness whereof, I have hereunto put my Hand and accustomed Seal.

S. de M.

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The Biſhop of *Sion*, a great Stateſman, at the earneſt Sollicitation of the States of *Berne*, was the main Wheel that gave motion to the expediting this tedious Affair; for the Biſhop of *Lauſanne*, being a Flegmatick and heavy piece, moved ſlowly, and was *herb John* in the whole proceeding: The other Judge, *viz.* the Provincial, had withdrawn himſelf, and went to *Conſtance*, where ſhortly after he died; and indeed he was Sick of the buſineſs all along, eaſily perceiving that his dear Order would have ſmall Comfort in it, or Credit by it.

The very day of the concluſion of the Proceſs, all the Jewels, Ornaments, and other moveables of the Covent were ſeized for the uſe of the City; all their Rights, and Priviledges, and Patents were alſo ſequeſtred into their Hands, the Monks turn'd out, who muſt elſe ſtarve, *the State* peremptorily refuſing to give them their uſual Allowance of Corn and Wine, and other Neceſſaries, without which they could not ſubſiſt.

The *States* alſo directed their Supplicatory Letters to his *Holineſs*, deſiring

that he would cauſe the Delinquent Fathers to be Sentenced in their City, which Letters, together with the whole Proceſs, were tranſmitted to *Rome*, by Order of the afore-ſaid Judges, with ſufficient Credentials and Inſtructions to ſollicit the Cauſe, and committed to the care of *Conrade Vimman*, Prieſt of *Spiers*: And for diſpatch of his Negotiation, he was recommended to ſeveral Cardinals, to *Nicholas Dieſbach*, and the Captain of the *Swiſs-guards*, with other Perſons of Intereſt.

Vimmau Arrived at *Rome* the 26*th*. of *October* following, and by the Intereſt of the *Provoſt of Soleure*, *the Captain of the Guards*, and others, he obtained a ſpeedy Audience: The Captain offered his Service to facilitate the Buſineſs, and was exceeding zealous for his Countrey in it; but he told them they would need to make all the Friends they could, and to entertain the ableſt Councel they could get; for as the Affair was Extraordinary, ſo they muſt expect that the *Dominicans*, who were Powerful at Court, would turn every ſtone, and ſet themſelves with all their might

might to oppoſe: That they had already miſrepreſented the City, as diſaffected to the Catholick Religion, and that their proceedings were a downright Perſecution of their Order, and that therefore they ought not to be admitted to Audience, but rather ſlighted, and their cauſe diſmiſſed. Yet notwithſtanding the Proceſs was committed to the *Auditor*, and the whole world ringing thereof, ſome condemn'd, though the moſt commended the zeal of *Berne*, that were reſolv'd to drive the matter as far as it would go.

On the part of the *Dominicans* there appeared the *Cardinal of Naples*, Protector of their Order, *Cajetan*, General of the Order; the Popes Confeſſor, the Embaſſadors of ſome Kings and Princes, ſollicited by Dr. *Hug*, who came an *Expreſs* from the *German Fathers* of that Order, and they Laboured by Bribes, and other Engines, to ſuppreſs the Proceſs, or however to delay it, that time might cool the zeal of the Proſecutors, or the exceſſive charge weary out their Purſe or their Patience.

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All this Practiſe could not ſo far obſtruct the Affair, but that the Proceſs was read in the Conſiſtory, and referred to the *Cardinal of Sengall*, one of the Order of the *Diſcalceated Friers*, a Worthy Perſon, and *Doctor in Divinity*, to make a Report thereof in a full Aſſembly of the *Cardinals*, when, and where it was Decreed to diſpatch a *Commiſſary* to *Berne*, who with the Aſſiſtance of the Biſhops of *Lauſanne* and *Sion*, might by final Judgment and Sentence put an end to this Affair.

The Negotiation meeting with ſo Happy Succeſs, *Conrade Vimman* the *Envoy*, return'd to *Berne* in the Moneth of *March*, 1509. and in *April* following, *Achilles de Graſſis*, of *Bologn*, Biſhop of *Caſtel*, Commiſſary for his *Holineſs*; a Perſon of great Age, and as great Learning, arrived there alſo. By the way, the Reader may know, that this Perſon was afterwards created *Cardinal*, and ſome are of Opinion, that he had been Elected Pope at the next vacancy, but that the Cardinals in the Conclave judged the multitude of Baſtards that he had then alive, would

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eat up the Revenues of the Papacy, and eſtabliſh a moſt ruining *Nipotiſm*.

However he was a back-friend to the *Dominicans*, and was over-heard once to ſay to the Biſhop of *Lauſanne*, *Hi fratres toti, quanti, quanti, ſunt Poltroni, & Eccleſiæ Sanctæ devoratores. Theſe Friers are every Mothers Son of them great Rogues, and the Devourers of the Holy Church.*

This Commiſſary being now at *Berne*, Lodged at the *Crown*, where Attended him the Biſhops of *Lauſanne* and *Sion*, to whom he ſhewed the *Papal Commiſſion*, whereby he was empowred to hear and determine the depending cauſe, *non obſtante*, whatever Exemption, Priviledge, or pretence of Right given to the Order in general, or to that Covent in particular, might be pleaded to the contrary.

The Guild-Hall of the City was appointed for the place of the *Seſſion*, and they firſt ſwore their Clerks or Notaries: For the chief Commiſſary, *Salvator de Meligotis*; for the Biſhop of *Lauſanne*, *Francis de Vermettis*; for the Biſhop of *Sion*, *George Collet*, Prieſt of *Geneva*,

Geneva, all three Publick and ſworn Notaries by Papal and Imperial Priviledge.

The Court being ſet, The new *Prior Elect*, for the *Dominican* Covent of *Berne*, *John Ornant*, and the new *Sub-prior*, *George Sadler*, Humbly prayed, that Letters of ſafe conduct might be granted to ſome of the Fathers of their Order and others, to appear on the behalf of the Priſoners, and they ſhewed a Miſſive from Frier *Paul* of *Ulm*, in favour of this Petition, to the Biſhop of *Caſtel* : The Judges eaſily granted their Petition, and yet Reſolved to make them exemplary in puniſhment, whoever ſhould be found to have had a finger in this accurſed deſign.

Then was *Conrade Vimmau* aforeſaid ſworn, *Procurator of the Faith*; *John Murer*, a *Prior*, was alſo ſworn Interpreter, to whom, as Deputies, were added *John Dubi*, Sacriſtane, and *Martin Lairer*, both *Chanons*, and alſo *Petrus Magni*, of *Sion*; ſo that two of them at leaſt were always to be preſent in the Court.

The ſame day was *Jetzer* Examined upon

upon Oath, touching each Article of his confeſſion, which he Explained, and added ſome Remarkable matters to them without retracting a word, and appear'd before the Judges upon this point the ſecond, fourth and fifth of *May*, on which laſt day the four Accuſed Fathers now in hold, appear'd before them; and after the Reading of the Commiſſion and their Charge, they were ask'd, what they had to ſay for themſelves? They prayed that they might be allowed the Procurators and Advocates, and the Court aſſigned them Doctor *Paul Hug*, Doctor *Jacob*, and Doctor *Heintzman*.

The *Lecturer* was firſt ſet to the Bar, who freely acknowledged that he had nothing to oppoſe to his former confeſſion; and when he had Explained ſeveral of the Articles, and opened the whole Intrigue, to the Satisfaction of the Court, he was ſet aſide, and his Proceſs finiſh'd on the ſeventh of that Moneth.

Upon which ſeventh day the other three Fathers appeared, who all continued to own their particular Confeſſi-

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ons, and the Proceſs of the Receiver concluded on the eighth and ninth of the ſaid Moneth; The Judges then iſſued out a Warrant to *Balthazar de Catenis* of *Bologne*, *Humbert Praroman* of *Fribourgh*, and to Marſhal *Schaller*, to ſeize the perſon of the *Novice Megerlin*, but this crafty Knave, aware of the danger, had a year before made uſe of his heels, and was reported to lye lurking about *Noremberg*.

Upon the 10*th*. and 11*th*. of *May*, the Proceſs of the *Prior* was finiſh'd, but he the laſt day of his Examination began to boggle, and would fain have eaten his words, and particularly being examin'd about the *red-colour'd Hoſte*, he was ſo off and on, ſo inconſtant and uncertain in his Anſwers, that the Judges knowing they had already enough againſt him, promiſed that whatever he ſhould now further diſcover, ſhould not come in Judgment againſt him: Hereupon he falls down on his knees, begging their Grace and Mercy, ſaying, that indeed he had but two of thoſe *red-colour'd Hoſtes* in all, which he had conſecrated, one of which

was,

was, for ought he knew, in the Cabinet where he put it, in the room of that which the *Sub-prior* threw in the fire: That for those Druggs wherewith they attempted to destroy *Jetzer* by Poyson, they had them of one *Nicholas Alber* an Apothecary; That the *Sub-prior* had such a rare Art in Poysoning, that he could leave one part of a Wafer free from Poyson, that he could both touch, and, if need were, eat the innocent part, without the danger to himself, when all the rest should be Mortal Poyson.

On the 14*th.* day the *Sub-prior* was examin'd upon the former Confessions, who answer'd, That his first Confession which he made without Torture was the truth, that the second which he had made was false, and onely extorted from him by the Rack; That the Fathers and *Jetzer*, perhaps, were conscious to themselves of wickedness, but for his part, he was perfectly Innocent of their contrived Villanies; and hoped his Judges would not look upon him as an Accomplice, or Accessary in such a foul and odious matter. Upon this

this, the Officials of *Lauſanne* and *Sion* were Order'd to deal ſeriouſly with him; and this good effect it had, that it brought him to himſelf again, and falling down on his knees he humbly begg'd mercy; and ſo his Proceſs was concluded the 15 and 16 of the ſame Moneth.

Before and after the concluſion of their Proceſſes, divers Witneſſes were ſworn, and their Teſtimonies received, upon ſeveral particulars relating to the Cauſe depending before the Court. As *Anthony Noll*, *Martyn Franck*, Goldſmiths, *William* of *Dieſbach*, Knight and Advocate, *Peter Miller* a Carthuſian; *John Miller* Procurator of the diſcalceated Friers; *John Friſching*, one of the Council; *Thomas Peters*, Chanter of the Cathedral; *Bennet Vingarten*, Captain, and one of the Council; *Nicholas Armbroſter*, *Nicholas d' Arm*; *Lewis*, the Chirurgeon of *Schapſen*; *Rodulph Huber*, Architect, and one of the Council; *Conrade Brune*; *John Schindler*; *John Dubi*, Canon; *Joſt Zeller*; *Nicholas de Graffenried*, one of the Council; *John Zinder*, Plumber;

er; *Henry Stiffel*, Carpenter; *Peter Eglinger*, belonging to the Court of Justice; *John Brunſperg*, Rector of St. *Anthony*'s Chappel; *Chriſtian Koſen*, Curate at *Kirkberg*; *Bennet Tick*, Curate at *Wimmis*. All theſe, with many others, which for brevities ſake I have omitted, depoſed upon Oath their perſonal knowledge in this matter. Others, who could not poſſibly appear in perſon, ſent in their Teſtimonies in writing: As *John Murer*, Dean of the Cathedral; *Nicholas Schaller*, Chancellour; *Valerius Anſelm*, Doctor in Phyſick, Native of *Roteuille*, but dwelling at *Berne*; which laſt drew up the whole Hiſtory of *Jetzer*, the 17*th*. of *May*: *John Zivygard*, Chaplain of the Hoſpital; *Martyn Goldſmith*, *John Rook*, Shoomaker; *Frederick Hirtz*, Spurrier; *John Haller*, Chirurgeon; *Nicholas Abber*, Apothecary; *John Graſwyl*, Draper; *Dubi* and *Volfli*, Canons, with Captain *Wyller*, and the *Chancellour*, gave in further Informations in writing.

Upon the 18*th*. day, after that the Judges had fully inform'd themſelves of

of the whole cauſe, they again order'd the *Lecturer* and the *Receiver* to appear in Court, where upon Oath they confirm'd their former confeſſions to be exactly true: The 19*th*. they did the ſame by the *Prior* and *Sub-prior*, and asking them if they or any of them had any thing further to offer to the Court, for which end they allowed them four days time deliberately to adviſe with themſelves, and conſider of the matter; againſt which time the Commiſſioners cauſed Citations to be affixt to the Church-doors of St. *Vincent*, to the *Guild-Hall*, to the *Gaole*, and the Covent-gates of the *Dominicans*, by virtue whereof the ſaid Fathers were formally cited to appear with their Procurators, Aſſiſtants and Advocates, to anſwer ſuch matters as ſhould be alleadged againſt them.

The day being come, the *Procurator of the Faith* demanded Juſtice upon them; and being demanded what they could ſay for themſelves, why the Commiſſioners of his Holineſs ſhould not proceed to Sentence; They anſwer'd, they ſhould neither add to,

nor

nor diminiſh from their avowed Confeſſions, that the whole was True, which they again confirmed by Oath, and added, that they ſhould make no other or further Appeal, onely prayed God to be merciful to their Souls.

The Judges proceeded with this great precaution and deliberation, becauſe they well knew, many eyes were upon them, and all their actings would be ſcanned with curious heads, and ſuch as would be willing to find ſome flawes and irregularities in their proceedings: And therefore the Judges accompanied with their Aſſiſtants, Notaries and Witneſſes, went to view the Covent of the *Dominicans*, that they might compare the places in the Cloyſter, with the Evidences which referred, if perhaps from thence they might diſcover ſome circumſtantial evidence, and get light into this deed of darkneſs: ſome of the places related to, as the Scene of action, they found utterly deſtroyed, others changed, and ſome ſtanding ſtill in the ſame poſture; The Commiſſioner *de Caſtel* would needs make an experiment upon the famous Can-

Candles, which were pretended to be ſent from Heaven by the V. *Mary*, and of ſuch a ſtrange nature, that none on earth could light them : He handled alſo the *Red Hoſte*, and then placed it upon the High Altar, commanding the *New-Prior* and his Brethren, to keep it ſafe, and never at any time to ſhew it to any without expreſs order from his Holineſs : He enquired alſo after the Drops of Blood, and the little Croſſes; and the *Prior* being examin'd further upon this point, what was become of them, he confeſſed that Frier *Hug*, for fear of danger had burnt them.

The ſame day at ſix a Clock in the afternoon, the *Procurator of the Faith* beſought the Judges that they would hear ſeveral Witneſſes, who would teſtifie what miſunderſtanding, and quarrels, this villany had occaſion'd amongſt the Citizens of *Berne*, what ſcandal and reproach it had brought upon the Government, inſomuch that the generality of the People were near an Inſurrection, and the *States* had been hardly put to it to keep them quiet.

To this point were ſworn, *John Ruddolph*,

dolph, Advocate; *Sebastian Steyn* Knight; *Thuring Fricker*, Dr. of Laws; all of the Council: *Nicholas Schaller*, Chancellour: *Gasper Willer*: *Gilg Schoni*; *Peter Anselm*; *Bennet Wyngarten*, Knts; *Rudolph Huber*; *John Subinger*, and *Leonard Villading*: To conclude the day, *The Procurator of the Faith* demanded earnestly a Definitive Sentence upon the Offenders convict, and that each of them singly might receive Judgment according to the nature of their Crimes; but the Court adjourned the Sentence till eight next morning.

The 23th. of *May*, being the Wednesday before *Whitsontide*, at the hour appointed, the Court sate, and the *Procurator* appeared, and again Importuned the Judges for final Sentence.

The prime Commissioner with great gravity addressed himself to the Sentence, and after some aggravations of their Crimes, he declared it as the Judgment of the Court, that the aforesaid Fathers, should be deprived of their holy Orders, of the habit appertaining to them as *Dominican* Friers, and being cut off as rotten members from the Body

Body of the Church, ſhould be committed to the Secular Arm, from thence to receive ſuch corporal puniſhment, as by the Manicipal Laws ſhould be adjudged proportionable to their Offences.

This Sentence was afterwards openly read, with all the uſual Formalities: The *Procurator of the Faith* preſſed the Court that the Sentence might be executed; in purſuance whereof, the next day was appointed to degrade them from their Offices, to ſtrip them of their Habits, and the Court adjourned till Eight a clock the next morning.

The next day was a Tribunal erected near the common Priſon, before the Abby, hung with rich Tapiſtry, where ſate the Commiſſioners, and on the ſide at ſome diſtance ſate the Advocate for the City of *Berne* in a Chair by himſelf; and on a Bench raiſed high, and hung alſo with Tapiſtry, ſate the Treaſurer of the City, the four chief Bayliffs, and ſome other of the Council. The *Prior* was firſt brought forth, from the ſaid Abby where he had been kept, encompaſſed with his Guard under the Bedell

Bedell of the Provoſte: he was introduced in all his Sacerdotal Veſtments, and in the habit uſually worn at Maſs, with a Chalice open in his hand, and ſo was lead up the Scaffold; then at the command of the prime Commiſſioner he kneeled down before him, and he took from him all his Prieſts Garments one after another, (according to the directions of the Pontifical, which there lay open before him) then he took from him the Chalice; and perform'd all with words ſuitable to the Ceremony; and when he had finiſht the whole, he gave him a kick with his foot, and deliver'd him up to the Advocate with this ſhort ſpeech; *Sir, be pleaſed to take into your Cuſtody and Cognizance this Apoſtate perſon, and yet I beſeech you ſhew him all the mercy and favour that may conſiſt with Law and Equity; The Holy Mother Church puts none to death, but is always ready to embrace penitent Sinners, and ſuch as return to their duty.* Immediately hereupon he was cloath'd in a cloſe Coat of coarſe cloath, without welt or guard, and by Order of the States Advocate ſent by the Town-Serjeants to

the *Marſhalſea*, there to be kept in cloſe durance.

The ſame courſe was taken with the other three Fathers, and all this in the preſence of infinite multitudes of Spectators, the windows and tops of the houſes being throng'd with men, women and children, all curious to behold the Spectacle.

The day after, before the 24th. of *May*, at Eight a clock in the Morning, the Apoſtolick Commiſſioners at the repeated Inſtance of the *Procurator of the Faith*, pronounced Sentence upon *Jetzer* to this effect: That ſeeing by his pretended Viſions, Apparitions, and Miracles, he had render'd himſelf an Infamous and ſcandalous perſon, he ſhould be perpetually baniſht the Provinces of *High* and *Low Germany*, that he ſhould be led through all the Streets and the Quarters of the City of *Berne*, with a *Paper Mitre* upon his head, and afterwards ſet in the Pillory before the *Guild-Hall*, and be further left to ſuch pains and Penalties as the Civil Magiſtrates ſhould decree againſt him.

The State of *Berne* having now the whole

whole power in their hands, proceeded to award the extreme penalties upon these Malefactors. And according to their Sentence the four Fathers were condemned to the Flames.

For the Execution of which Sentence, upon Thursday after *Whisontide*, being the last day of *May*, the four Fathers were drawn through the Gate of *Marcily* over the River *Ayre* into a Meadow adjoyning thereto; whither being followed with an incredible Number of persons of all ages, sexes, degrees and conditions, they were bound back to back in two couples, to two Stakes fixt in the ground for that purpose, the one distant not many paces from the other, about which were laid good quantity of VVood, Straw, and other combustible Materials, to give them a quick dispatch, the Law designing them for Examples to after-times, and not intending to make their deaths more terrible by a lingering torment.

But the Providence of God (as it seems,) was not satisfied with their simple Deaths; for when the Executioner had put fire to the fatal piles, the

wind ſuddenly aroſe and drove the flame away from their upper parts, ſo that their feet, legs and thighs were burnt before the flame could reach their vital parts, during which time they roared out with ſuch terrible ſhrieks, as forced the Executioner to throw Billets at the heads of theſe wretched Creatures to diſpatch and put them out of their horrible torments, that it was a Queſtion, whether they were burnt to death or knockt on the Head. Their miſerable deaths moved the multitude to great ſigns of commiſeration, that they threatned, and had it not been for the Guard, had certainly executed the Executioner: The Biſhop of *Caſtell* looking out at his VVindow, where he could eaſily ſee the ſight, proteſted it was a righteous Judgment of God, that they ſhould find no Mercy from Heaven, who had been ſo unmerciful on Earth; and that whatever they had ſuffer'd, all was much ſhort of what they had deſerved. It was obſerved that the Prior, of all the reſt, to diſpatch himſelf, endeavour'd to ſuck in and ſwallow the Smoak and Flame, as he could have opportunity,

portunity, and the Executioner, for his default in making ſo quick a riddance of them, was put out of his place.

And thus was that Prophecy accompliſht, which theſe miſerable Fathers in the day of their Proſperity had often been heard to boaſt of, *That there ſhould come a day, when all the Bakers in the City ſhould not be able to provide Bread enough to ſatisfie the People that from all ſides ſhould flock to* Berne *to behold them:* for ſuch a vaſt multitude were that day from all quarters gathered together, that the City could not hold them, much leſs feed them.

Not long after, at the Inſtance of the Biſhop of *Lauſanne*, the Stakes to which they were bound at their Execution were removed, that no Sign might remain to rub up the memory of Paſſengers of ſo terrible a Puniſhment: And thus we have brought the Reader to the laſt Act of this Tragedy, whoſe Epilogue will be to acquaint him with what became of *Jetzer*, whereof ſome may be impatient to hear.

Jetzer was now in the *Common-goale*, awaiting what the Court would deter-

min of him: The Council debated the matter, and ſome were of opinion that he deſerved a Fagot as well as thoſe Fathers who had ſeduced him; conceiving by the Evidence, that in many things he was as willing to be deceived, as they were to deceive him: but there were others that judged him worthy of ſome more moderate puniſhment; not only becauſe His *Holineſſes* Commiſſioners had already ſo judged, but becauſe the Fathers had plotted to Trapan him, they wrought upon his Ignorance and Simplicity, he was meerly paſſive in the whole Affair, that he was terrified by his Superiours, bound with Oaths, threatned with Excommunication, and after all was more Ingenuous in his Confeſſions: but the main Conſideration was this, that he had ſuffer'd ſufficient Martyrdom under the hands of his Ghoſtly Fathers, and it ſeem'd hard that he ſhould be more ſeverely puniſhed who had been already unjuſtly plagued. This difference of opinion, though it produced not his Pardon, yet it wrought for him a Reprieve: And the Sentence paſs'd upon him by the Eccle-

Eccleſiaſtical Judges was deferr'd till after *July*, being only kept cloſe Priſoner.

Fetzer's Mother was yet Alive, though Old, and with her years was guilty of more Cunning than ever her Son was maſter of in his Youth: This ſubtle old Huſwife made Friends to get acceſs to her Son in the Goale, and at ſeveral times found means to convey in to him an old VVaſtcoat and Petticoat, a Quoif and Neckerchief, and other Accoutrements to dreſs him up like a Countrey-woman; and being thus array'd he waited till the Underkeeper came in, (and his Mother with him) to bring up his Supper; *Fetzer* ſtands cloſe up behind the door, and when the Keeper was come in, he ſuddenly ſlips out, and going confidently to the outward door, the Turn-key lets him out, he makes his way in this Diſguiſe from one Street, Lane, Alley, to another, till he came to the Covent of the Barefoot Friers, where in ſome outplaces he beſtowed himſelf that Night. The Keeper ſoon miſs'd him, and as ſoon made out after him; An alarm

was given to the Gaole, *Hue-and-cry* immediately ſent out, and many went in purſuit of the Fugitive, but he had ſo much diſcretion to lye cloſe, till the Storm was over, uſing the ſecreſie of his Sifters-houſe, till he could find a fair opportunity to eſcape out of the Juriſdiction of *Berne*:

It was not long before *Jetzer* had got him a Wife, and ſuppoſing that the ſtorm was now blow over, he ſhewed himſelf openly, and amongſt his Companions would boaſt of his former Rogueries: this obliged the Magiſtrates to ſeize his Perſon, and he was impriſon'd at *Baden*: The Magiſtrates preſently ſent advice to their Excellencies of *Berne*, that they had ſecured *Jetzer*, and deſired to know whether they would be pleaſed he ſhould be tranſmitted to them, to proceed againſt him according to his demerits: But the Council remembring how chargeable and troubleſome the Cauſe had been to them, only deſired he might be baniſht all the Territories of the *Cantons* of *Switzerland*, and that he ſhould take an Oath never to reſide in the Juriſdiction

diction of any of the Cantons, and that ſhould give them ſatisfaction, but to give the World no further trouble about him, and put an end to all Diſputes, *Jetzer* fell ſick and died.

This whole Story ſo Notorious in it ſelf, the Diſcourſe of that Age, and the Amazement of the World, yet was not above the Impudence of the *Dominicans* to deny, who fear'd not to ſay, that it was a Contrivance of the *Franciſcans*, to throw dirt upon their Order: This is certain, that the whole Hiſtory was put into Rhyme, and deſcanted upon by the Wits of that Age; but the World then being moſt of a piece, they had the advantage to ſuppreſs it from flaming, but not from ſmoaking; It's alſo evident, that the Bayliff of *Baden*, where he was Priſoner laſt, took from his own mouth the Narrative of his Life in the Covent, and the manner of his eſcape out of Gaole: In which he relates, that the old *Provincial*, the *Prior of Cologne*, the *Prior of Baſil*, Dr. *Paul* of *Ulm*, and Dr. *Wigand* of *Stutgard*, were all engaged in the Plott, and that there

were few of the more eminent Fathers of the Order in the Province, but what were privy to it.

And thus Reader, I have lead thee through a Labyrinth of as great Villany, as perhaps any Age in one place has been guilty of, the whole taken from the *German* Narrative, and compared with the above-mentioned *Latine* Copy, preſerved in the Archives of *Berne*; from whence if the World would learn, that the Catholicks will boggle at no Impiety to ſerve the advancement of their Cauſe; and what judgment to make of thoſe celebrated Apparitions, and Miracles which they ſo much cry up, in teſtimony of their darling Principles, and what Credit is due to their Oaths, Imprecations, Proteſtations, when they may be uſeful to conceal their Deſigns; and how eaſie it is for a few confederate Monks to gull the world, if the all-ſeeing Providence did not ſometimes bring their Impoſtures to light; and laſtly, into what Mazes of Errour and Folly they run, who leaving the conduct of the all-ſufficient and infallible Word of God

God, have recourſe to lying Miracles, counterfeit Revelations, and enthuſiaſtick Fopperies, thou haſt then the whole intent of the Tranſlater in making this piece ſpeak plain Engliſh.

FINIS.